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"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, NOVEMBER 7, 1846. JOHN H. MORISON, EDITOR.

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To the Editor of the Christian Register.

DEAR SIR,—Some time last spring I wrote a letter to Mr. Brownson, touching certain arguments of his in behalf of Romanism. His letter, though originally a private one, he did me the honor to insert in the July number of his Review, accompanied by fifty pages of reply. To this I sent the following answer; and, as no notice is taken of it in this monthly number, I venture to ask the favor that it may appear in your columns, unless its length or character make it unsuitable. Some persons may possibly have been interested in the train of argument; and at any rate I do not wish to seem either silenced or discourteous in view of the pains Mr. Brownson has taken to set me right.

* * * * *

The whole question is, as to the validity of certain arguments and claims, which the Roman Church offers to the Protestant mind. Now it is convenient, in matters of discussion, to have the range of argument narrowed, so far as possible, and reduced to the few essential, fundamental points. And, as this very question is one form of the great Theological controversy of all ages, it seemed worth while, even in the smallest degree, to help narrow and render definite, the multiplied and obscure points of difference.

Now, (pre-supposing no insuperable moral objection, or invincible prejudice,) there are three forms of argument—at least I know of no others—to remove objections to, or establish the claims of the Roman Church. They are to be addressed to those who do not acknowledge the authority of that Church, and their object is to defend, enforce, and establish that authority.

I. The first is from Scripture; that being supposed to be acknowledged as the authoritative record of the Christian faith. But you say, (in the number for April p. 163) "no controversy between us and Protestants is or can be settled by an appeal to them." This, I suppose, applies to what you say (p. 298) on "consulting the proper documents and monuments." Therefore I need not go beyond your own words, utterly to foreclose this whole method of argumentation.

II. The second is "purely logical, proceeding from certain common principles, known and acknowledged on both sides." I think, as you said before, that "your own arguments have abundantly shown the impossibility of this;" because I presume you to have employed this method of reasoning with all the skill and force it is capable of; and yet I feel that is wholly unsatisfactory and inapplicable, when matched against the tremendous issue it assumes to meet. The doom of the living soul,—the keys of heaven and hell,—the prescription of the doctrines of belief and the form of worship,—the right of anathema upon all who do not or cannot receive a faith which is "repugnant to our whole nature;" all these, in their awful and tremendous meaning, are included in the answer we give to the question proposed. Aside from the natural distrust of a mere process of ratiocination, as applied to vital facts of such tremendous moment, and the natural hesitation in the mere strength of such a process, to forego all our previous habits of thought, abnegate the very axioms of our religious conviction, and abandon all hope and sympathy for the great mass of those with whom we live daily and hold communion as fellow-Christians; aside from the terror of that acknowledgment, that lives we have honored as beautiful and true, and reverenced as saintly, and loved as full of loveliness, were all wrong and displeasing in God's sight;—aside from all this, (which it would take more than logic to conquer,) I must say that the process itself, looked at only for what it professes to do, to remove obstacles from the reason, is utterly insufficient and untenable. At least, it seems so to me; though it is hardly to be supposed that I should succeed in convincing you of it.

III. The other method is the historical. You say that it is very simple, and that such a plan of pursuing it as I proposed, would "involve the precise paralogism I began by objecting to." But how, if I am not convinced by the short and summary process you would have me follow? You must know that every step is questioned and every assertion controverted. Where shall the appeal be? You assure me, for example, that the Roman Church has been uniform in its decisions from first to last; and insist that those who have received it "donum fidei" have a clearness and security of faith which I can know nothing about. But those whom we are accustomed to respect as good authority in regard to matters of Church history, say distinctly that it is no such thing; and their assertion exactly neutralizes yours. Again; shall I use Romanist or Protestant authorities as to the simplest questions of the formation and early history of the Church? And if I undertake to study for myself the patristic literature, so as to have independent satisfaction, who shall interpret for me? do I not need a general acquaintance with the thought, literature and history of the early Christian age? And still further, (for it certainly belongs to the historical meaning and investigation of such a topic,) if the assertion is made to me, while hesitating whether to submit to the claim of the Roman Church, that its hierarchy is lineally descended from the Ancient Ægyptian or Etrusian priesthood; and that its ceremonies are in part adopted from the ritual and celebrations of Pagan Rome; and that its doctrine is the growth of Oriental Theosophy, Greek speculation, and Italian practical logic;—if such assertions as these are made by those who profess to know whereof they affirm, do you suppose I should be satisfied with the short and summary answer, that from these I shall "derive no light on the great problem to be solved"? Does not the "Church" confess to be the consummation and interpreter of all human history, as well as the only medium for the soul's salvation? And so, while a single question or scruple of its authority remains, am I not bound, considering the magnitude of the interest involved, to seek a fair and satisfactory reply?

But you tell me, (p. 317) that this process of historical investigation "involves the precise paralogism I began by objecting to; and, if pursued, would only bewilder me in a mass of details from which I could derive no light on the real problem to be solved." I have no disposition, that I am aware of, "to beg the question and decide in advance against the Church." But certainly I do not conceive myself called upon to beg the question and assume in advance in favor of the Church. And without such assumption, I shall only "involve myself in a mass of detail from which I could derive no light on the real problem to be solved." Thus I understood you distinctly to abandon both the *scriptural* and the *historical* method of argument; i. e. in any form in which I could receive them, or in which you have a right to urge them. And for the *logical*, my mind is either too obscure and feeble, or else too assured of the contrary, to appreciate it at all, or be in any whit moved by it.

Failing these, there is left only the process of supernatural conversion, or miracle, in the strict and proper sense of that term. Indeed, I understand you distinctly to fall back upon this, (in default of any arguments addressed to natural reason in behalf of a "Christianity that is repugnant to our *whole nature*,") when you allude (p. 279) to the argument of Dr. Evariste de Gypendole; and when you say (p 300) that "the *supernatural* gift of faith is not only useful but necessary as the medium." If you mean by this something supernatural in the sense of special miracle, then it is out of the sphere of our responsibility, as much as a summer day or a storm at sea. If you mean that which is the gift of God on certain definite conditions that are within our reach, then I do not see any distinction in fact between that and bodily health, or a harvest of wheat, where man conforms to the conditions, and God supplies the gift; and so I think it is an abuse of terms to call it distinctively supernatural. But I infer you to mean a special miracle; for, (p 281) you ask me how I can, "without a miracle embrace it?" Till the miracle is wrought on me, it is no proof to me; and till then, I must reverently await the sovereign dispensation of it. The mere fact that a form of belief "repugnant to our whole nature "has been extensively received, is to me either no proof whatever, or else it proves a great deal too much. If certain doctrines are even more "repugnant to our whole nature," or have been more implicitly believed than the oriental Buddhism, (for example,) or have been attested by more personal suffering than the superstitions of a hundred Pagan lands, I should be surprised to see so vulnerable an argument presented in behalf of those doctrines. I supposed the sophistry was too transparent: and, with all possible respect, I am moved to employ your words, and say I thought it was addressed to "Mrs. Jones at her distaff, or any old woman in the land, of either sex," and "not to men with beards on their faces." And for the triumphs of Christianity, in holiness of life or constancy in death, I rejoice that I can welcome such attestations among the saints and martyrs of the Roman Church, while I am not compelled to deny the power of Christian faith displayed by them in Milton or Howard, or those personally still dearer to me.

One word as to the application you have made of the dilemma which I stated, viz:

"To accept the claims of the Roman Church either involves an "act of faith," or it does not. If it does, this is the same as saying that an act of faith (granting your own definition and usage of the phrase,) is required, preliminary to any possible, or even supposable act of faith, which is absurd. If, on the other hand, such acceptance does not involve an act of faith, then the investigation of the claims of that Church becomes a purely intellectual process, requiring only the clearness of mind and moral honesty which any other intellectual process requires."

Of course I do not employ this "to prove faith impossible," as you intimate, (p. 313) or I should hardly speak of that "Holy Catholic Church which comprises those who share of the faith and salvation of Christ." These words have a meaning to me which yet it is not in the way of my argument to stop and explain. I am content with the two expressions "trust," and the "apprehension of spiritual realities;" and I rejoice to welcome any indications of these from any side. Neither do I wish to raise any technical or metaphysical objection to the use of terms. It is a *practical difficulty*, that I proposed growing out of your assertion that "faith is impossible out of the Church." I ask, how shall I perform that "act of faith preliminary to any possible or even supposable act of faith," which consists in joining that Church? You answer by saying, the act of faith, necessarily as faith, includes both the antecedent and consequent, and therefore the acceptance of the authority is the act of faith, not its preliminary;" (p. 292.) But I am "out of the Church;" and on what authority do you call on me to exercise this "act of faith" which you say is "impossible?" "It is the essence of authority" you reply," to authorize *per se*." Then why does not the Roman Church, having this authority, authorize me *per se* to believe its doctrine? "Because of certain intellectual obstacles, which investigation will remove," is your answer. And what then? will that investigation motive the assent? No, you say "we have uniformly contended that the grace of God, the supernatural gift of faith, was not only useful, but necessary as a medium." (p 300.) Do you mean "supernatural gift" in a vague and transcendendental sense, or a veritable miracle? Certainly a miracle, you say; for "Christianity is repugnant to our whole nature," (p 280) and "can even you without a miracle, embrace it?" (p 281.) But why not work the miracle at once, and save that painful and hazardous investigation? The "intellectual obstacles" are not removed, (p 292.) And what if my investigation does not remove them? "Eternal death will be your doom—heresy is a *deadly* sin." (p 319.) But on what authority say you that?

"*Ecclesia Docet.*"

Such is the course of reasoning or assertion through which you lead me. I need hardly say how much it does to "motive my assent," or "simply remove the intellectual obstacles."—I am sorry you should have met my protest against any imputation of unworthy or dishonest motives, by asserting so strenuously that "no one with ordinary prudence can seek and not find" the result you contend for; and that "at bottom you will always find exorbitant pride, an over-weening self-conceit, though, it may be aping the form of humility," in "those who think they are honest inquirers, and do not find," (p. 320.) but I suppose this is required by your position. And in return for this frankness, I can do no less than say, that whatever profession I have made of "holding to the Catholic church," and whatever value I attach to the "Christian faith and salvation," I never for once remotely imagined the possibility of my ever conceding the gigantic claims of the Roman church, or ever had a suspicion cross my mind, (raised by any process of argument I have seen,) that they might possibly turn out true. I cannot but be interested in that church, whether regarded as an historical, philosophical or political fact; but that "none of us who are out-side the Roman Catholic Church do live, approach, or even truly conceive the Christian life," is an assertion which can have no weight with me till I am interested *personally* in a far different way from now.

In conclusion, let me repeat that the matter of dispute is not as to any special doctrine, or the metaphysical ground of faith. Your own metaphysics, so far as I understand them, seems to me at all times to give a clearness and authority to the assertion of any religious truth, which I value very much; and, to say the least, to be full as applicable to the form of faith I hold, as to any other. But when it comes to the practical matter of acknowledging the stupendous claims of a church whose doctrines and ritual are so wholly foreign to my habits of thought and reverence, then I am altogether baffled and amazed. You have "pledged yourself in advance, to remove, (as far as a complete logical reply can remove any objections,) whatever objection I can urge, without *denying that very reason* on the authority of which I object." At the same time your doctrine "balks or baffles the reason, commands *the total surrender of even our reason and our will*, to an absolute authority, in whose decisions we have no voice, and which, *be they what they may*, we must receive without question, and from the heart and conscience obey, without reserve and without reluctance." You have stated the difficulty as frankly as you have offered the solution. I could not do less than respond with equal frankness; and no doubt, in all I have said, you will see one illustration of what this last paragraph I have quoted implies. But I think, as you have explicitly asserted, that "nothing short of miracle" will achieve the result you here propose.

Yours respectfully.

AIM HIGH.

Do not look at the practice and example of other Christians, in forming the standard of piety at which you aim. The allowance of this thing has probably had a more disastrous influence on the church and on the world, than all other causes that could be named. Generally when persons commence a Christian life, their consciences are susceptible and tender. They are strict and watchful in the performance of duty, and are pained even by a slight neglect.—They have been wont to feel, that becoming religious implies a great change; that "old things must pass away and all things become new."—And when they begin to look around among their Christian friends and turn to them for aid and to those who have had experience and made advances in Christian life, they find that they seem to look upon duties and deficiencies in a very different manner. They seem to neglect many things which the young Christian has felt to be very important; and to practice many things which he has supposed inconsistent with religion. Then commence the disastrous effects. The young Christian begins to feel that he need not be more particular than those to whom he has ever looked up with deference and respect. He begins to imagine that he has been rather too strict and particular. He begins to take a retrograde course; and though his conscience and the Bible often check and reprove, yet after a few inefficient struggles, he lowers his standard and walk as others do.

Look into your Bible, and see how Christians ought to live. See how the Bible says those who are Christians must live; and then if you find your Christian friends living in a different way, instead of having cause for feeling that you may do so too, you have only cause to fear that they are deceiving themselves with the belief that they are Christians, when they are not.—Remember that the farther your Christian friends depart from the standard of Christian character laid down in the Bible, the less reason have you to hope that they are Christians. And do not hesitate on this subject, because you find many professed Christians, who are indifferent, lax in their practice and example. Remember that Christ has said, "Many shall say unto me in that day, Lord, Lord;" thus claiming to be his disciples, to whom he will say, "I never knew you." [From Dr. Bedell's Way-Marks.

If you expect death as a friend, prepare to entertain him; if thou expect death as an enemy, prepare to overcome him. Death has no advantage but when he comes as a stranger.—[Quarles.

DIFFERENT KINDS OF PREACHING.

And one kind of preaching that has a very little gospel in it, is what some call Philosophical preaching. That is a kind of preaching that has become exceedingly popular with certain respectable classes—especially with those who have had time and patience to read the lucubrations of writers who have discovered that Newton, Bacon, Locke, and others of that class of pretenders, were sadly misinformed on the subjects which they, in their day, undertook to discuss; and that the notions which they had the presumption to advance, have had their season of popularity, and are now to be laid aside. Those who preach the philosophical discourses which are so interesting to some, are familiar with the frothy literature found at the Periodical depots, have read the writings of Thomas Carlyle, O. A. Brownson, and others of that class; and have *heard* of such men as Paul, Peter, Luke, John, and Dr. Channing.

Preaching of that kind may serve to arouse an audience very well; but as for any practical benefit that may be expected to result from it, that is out of the question. A discourse of that kind sustains a curious relation to a text of scripture. It is an Essay, of more or less merit, with a text, instead of a title—the text serving, perhaps, the double purpose, of giving the people to understand that the thing is a sermon, and of shielding from a just and condemnatory criticism a collocation of high-sounding words, signifying anything, or nothing.

Another kind of preaching may be denominated *sentimental* preaching. This is that which has to do mostly with the tender passions, and is always at agreement with the latest novel, and latest, sweetest, and the most delectable Poetry, to be found in the newspapers. In fact, this kind of preaching has considerable poetry in it, though not over-stocked with rhyme, or reason. It is soft, sweet, musical, euphoneous, beautiful, elegant—perhaps. It is designed to please the young, and it does please them—and all that is well—very well, as far as it goes. But if asked what we honestly think of the *utility* of that kind of preaching, it is supposed that the answer which we, in our enlightened state, should feel constrained to give, would not be likely to please either those who administered it, instead of the gospel, or those who are most entertained or delighted with it. It is no compliment to a christian minister, to say of him that he deals in the sickly sentimentalities of the day, and hopes for success in his calling on the ground of his ability to tickle the fancy of his hearers, by description of fragrant flowers, murmuring brooklets, melodious birds, and theological moonshine. Nor is it at all to the credit of a congregation, or any member of a congregation, to be considered susceptible of pleasure, or any considerable degree of satisfaction, derivable from such a source. We bestow at best but an equivocal panegyric, when we say of a person, that he or she can accept of simple flights of a poorly disciplined imagination, a thousand times divested of all originality, by repetition at boarding-schools, instead of solemn truth, addressed to the understanding, and sent home to the feeling and justly appreciating heart. And yet there are many in the world who prefer that kind of preaching to any other, and whose excessive *ideality* can be satisfied with nothing else.—Such people seem to forget that they are born to die! They do not seem to realize, that there are stern realities in life—that evils of great magnitude and extent exist, and need to be corrected; and that other powers, besides those of the imagination, need to be developed, and employed.

We notice another kind of preaching, of a character quite different from that last referred to, but which, though much more stirring, is no more useful—we allude now, to "tremulous," or as it is sometimes called, "the earthquake preaching." This has a good deal of the grand, and something of the terrible in it. Those who preach in this way, deal in dark clouds, storms, tempests, fire, and some smoke. They cause the earth to tremble, when it pleases them to do so; and the ocean to heave, and spend its fury upon the rent and affrighted rocks. Many are pleased with entertainments of this kind; for there is within us a something—inexplicable perhaps—that is delighted with the terrific, when there is no danger. But it is doubted, after all, whether such tempests in a tea-pot conduce very essentially to the improvement of the people.—For when we are very much edified by bold figures of speech, we seldom remember much of what the speaker has been saying—probably because he seldom says much that is worth remembering. It often happens, unfortunately, that exceedingly eloquent preaching leaves but a feeble and indistirct impression on the mind.

There is still another kind of preaching—we hardly know what to call it—that is distinguished by its *superficiality*. Discourses of the kind now referred to, are mostly made up of descriptions of persons, places, and things in general. They are a kind of theological geography; a sort of "pencilling by the way"—sometimes highly descriptive, and consequently highly amusing—but not very useful, after all. If any one would fairly estimate the value of this kind of preaching, let it be asked, What would the world have gained or lost, if the inspired writers had made the bible to consist of accounts of places, men, and things, instead of discourses of the will and counsel of God, and the moral teachings of Christ?

And then there is a kind of preaching which people are exceedingly fond of, which consists of appeals to the feelings and affections, rather than to the understanding; and which may be denominated *pathetic* preaching. This aims at moving the heart, by exciting the parental, filial, and social feelings, and is, no doubt, useful to a certain extent. But it is not gospel after all.

These matters have been referred to, for the purpose of showing that we are all prone to lose sight of the simplicity, power, and all-sufficiency of the gospel. It is regretted that any who profess to the truth as it is in Jesus, should be disposed to run after the fashions of those, who, without the love of the gospel in their hearts, labor more assiduously to administer to the corrupt tastes of the people, and by so doing, to gain a short-lived popularity, than to promote the glory of God, and the real improvement and happiness of mankind. Belonging as we do to the "reform class of the clergy" we go for the expurgation of every thing that is not conformed to the true spirit, and divine simplicity of the Gospel. [Western Evangelist.

UNCHARITABLE JUDGMENT.

A man's character is shown by the general tenor of his conduct. If his life in the main be correct, he should have credit for purity of intention. It is exceedingly uncharitable to form an unfavorable opinion of a man, or to suffer our confidence in his integrity to be impaired by a few actions, that we cannot reconcile with our views of propriety. The neighbor whom we condemn may see as much or more in us with which to find fault. Difference in opinion is unavoidable. It is our duty while exercising judgment for ourselves, to accord that privilege to others. "Charity thinketh no evil—charity never faileth" Have we not wronged deserving brethren by our inconsiderate speeches? Have we not wronged them in our thoughts? Let us take for our future guide the admonition of the Savior—"Cast first the beam out of thine own eye, then shalt thou see clearly to cast the mote out of thy brother's eye."

[Methodist Protestant.

NATURAL EVIDENCE OF THE IMMORTAL LIFE.

The following striking thoughts are from an Essay by Rev. E. G. Holland of the Christian Denomination. This Essay is not in itself as complete nor on the whole so original as that on the Being of God, from which we quoted a week or two since. But it has massive fragments of thought which well deserve attention:

"The believers in immortality are not fully agreed as to the basis on which this idea rests. We think that there is a great truth on this subject, quite too much overlooked. It is not sufficiently seen, that the proper basis of this idea is the nature of man. Many base it wholly upon the resurrection. Unless they can see the present earthly body animated, they have no evidence of the future being of man. To them the body is supreme, and man has no being without it. Now upon this supposition, man is only an animal. As such he dies. The resurrection of his body alone kindles him into being. This view finds the basis of the immortal life, far more in the body than in the mind of man. It contemplates that no part of man belongs to the spiritual world—that all the intellect, virtue, love, faith, piety and happiness of all past ages, are extinguished—are out of being—are annihilated. Thus the holy of all times, are in nonentity, and nothing but *one act*, the body's resurrection, bring up all the past into life and being! I shall oppose this view, not only from its extreme coarseness, but because it contains what I deem a fundamental error in the nature of man, equally unsanctioned by scripture truth and sound reason.

Had I time I would go into the discussion of the sleep of man, until the resurrection, and show the suicidal character of this position, for the benefit of some into whose hands this may fall. It could easily be shown that the figure of sleep, only represents the *death* and *not the period of time*, between that event and any subsequent action. It could be made to appear, that sleep implies the *real existence* of that which does sleep, as truly as *action* or *waking* imphes the *being of that which acts or wakes*—that the mouldering body cannot be the bed on which the spirit slumbers—that, if mind even *sleeps* independent of the body, it can *exist* independent of it, which is the overthrow of the basis of materialism; that sleep is only a present want growing out of the union between the mind and the body; that to contemplate a slumber for the mind for thousands of years after its sympathy with the body is dissolved, is exceedingly unphilosophical; that the action of mind it contemplates, is at war with that real utility which pertains to the operation of every law of nature, and to all the works of God; that it carries upon its brow the plain marks of a radical ignorance of the nature of man; and that the general voice of sacred scripture proclaims a Spiritual World, into which man passes at his death—all these points, some of which are self-evident, could be sustained by clear reason, and strong evidence.

But to return. The nature of man is the basis of the immortality. If God has created man for the future, his nature must bear the marks of that design. For in all this natural world, objects carry in themselves the evidence of their intended use. The *nature* of every object corresponds to its *design*, its *purpose*. For all things there is a plurality of purposes; but however great this plurality may be, the design and equality of the objects correspond. It is difficult to see a principle more universal in all the Creator's works. It is in the *nature* of objects, that He has found the capacity to answer the purposes designed. Thus in the nature of the sun and of the earth, has He founded the capacity by which they meet the great designs of their being. So of all things. The simplest wisdom apparent in all things must be forsaken, to obtain a different basis. Even the imperfect artist, who constructs an edifice, for the duration of a thousand years, is too wise, not to found the capacity of this duration in the temple he rears.

But, though we speak of capacity as we do, we speak of nothing as independent of God.—All nature depends upon Him. Nothing is for an hour without his presence. The rock has hardness, the water fluidity, the atmosphere elasticity, only at his will. But this will is so changeless, this constant supporting power, operates by such immutable laws, that we may safely speak of these qualities as *permanent* in their objects. In the same manner would I speak of man and the future life. Jesus we think, had the same view. To him, the spirit was great above all things. He saw it in an injured greatness; he saw there the germs of immortal life, and aimed to quicken them into divine growth. The body in his view, was only the temple of the spirit. The former only could men destroy. Immediate Paradise he promised to the dying penitent. And never, in all his conflicts with Pharisees did Jesus come into collision with their leading sentiment, that 'our souls have an immortal vigor within them.'

I proceed to the examination of the chief objection to the immortal life, as it exists in a somewhat philosophic form, *That organization produces Mind.* On this idea rests the whole fabric, both of materialism and of scepticism, and it is therefore the grand issue, in the present controversy. It is argued, if organization produces mind, that with the decomposition of the former the result must cease.

I do not admit the premises. But if I did, I could still object to the conclusion. For we often see great effects remaining long after the constructing causes have disappeared. The pyramids remain, but where is the power which built them? A system of philosophy and religion often live through many centuries, after the mind, whence they emanated, has disappeared, and ceased to be known.

But the position is false. It originated probably in the pride of philosophy, in its attempt to account for mind. It was thought that mind was accounted for when it was said that organization produced it; but when asked, What produces organization? it was found that difficulties became too mighty for conquest.

What is organization? Is it not the *work* of mind?—Does it not as plainly imply a creating, organizing intelligence, which preceded it, as does the most exquisite workmanship in the arts? Organization necessarily implies an organic principle, as *antecedent* to itself. That principle is intelligent, it is mind. Organization, then, is not first.—Mind, Creative Mind, is *first* in all things, but for which organization could not be. To that mind, which is God, must all things be ascribed. Man is his creation in all the elements of his being.

But it may be asked, If the organization produces the mind, why are cause and effect so dissimilar? Shall sire and son be of wholly different natures and properties? The body, the organization, is mechanical. Organization of itself is purely mechanical, in *all* its properties. This, they say, is *cause*. But is mind mechanical? Is thought, is affection, is sympathy, is consciousness, mechanical?—No analysis of mind can ever detect one mechanical law or property in it. The mind is not therefore the effect of organization. One of the most remarkable works, that has recently appeared, resting upon materialism as its basis, is the "Vestiges of Creation," which makes all things the development of law, and which only recognizes mind as the phenomena of matter. The brain, he says, is a galvanic battery, and mind is but the phenomena it presents. Materialism is ever rash and superficial; an illustration of which is the fact, that the author leaves this battery without a chemist to superintend it! Who ever heard of a battery without a chemist? Making the mind as he does the phenomena of the brain, he has a grand battery, and singular phenomena, all without a distinct controling intelligence! Should he have a chemist, the battery undoubtedly must create him! and when this wonderful machine shall fall apart, the chemist must also perish! Thus temples create their architects, worlds their Deity, and batteries their chemists!! The affirmative of this position, collect the facts which show that the present *action* of mind, depends upon certain conditions of the organization; but all this class of evidence, affects the *manifestations* of mind only, but nothing in relation to mind itself. Of this it can prove nothing."

THE POWER OF INTEMPERANCE.

"Potomac," the Washington correspondent of the Baltimore Patriot, thus speaks of the late Felix G. McConnell:—

Now that General McConnell is dead and gone, people begin to remember there were bright spots in his character. I knew him long, long ago in Alabama, and while he was in Congress and some of the newspapers and letter writers were handling him roughly, he would often come to me, on account of our old acquaintanceship, perhaps, and with tears in his eyes beg of me to intercede in his behalf, and try to get the editors and letter writers aforesaid to let him alone. He would say that he asked it, not for his own sake, but for the sake of his excellent wife and children. On these occasions I more than once told him that he knew as well as he could be told, *how* he could put a stop to the abuse he complained of. He would reply, "I know it, I know it; you would have me stop drinking and frolicking, and shut up this walking grocery! But I can't do it. I have tried many times, and it is impossible. I can't stop, but must go on." I once asked him what he expected his end would be? He replied seriously—for he was sober—that he knew not. His wife was a good christian, and would go to heaven. He hoped his children would; but as for himself, he could only say, that at one period of his life he was for thirteen months a sincere exhorter in the church, and if the God above did not look back to that period of his life with a favorable eye, and save him, why then he would be lost, for he could do nothing now towards saving himself—it was too late.

There is something very, very sad in the above statement. But the saddest part of it is not true. It was not too late. If he would only have made the effort, he might have been saved. Thousands lower than he, have tried, and tears of gratitude have for years borne witness to their success. Let no one despair. You can save yourself, if you will. Or if you have not the power, with a solemn resolution of amendment ask, and it shall be given you.

A PEACE OFFERING.

The whole Christian world believe in one God possessing infinite perfections—holy, just, and good—the living and true God—wonderful in counsel, and excellent in his works. The whole Christian world believe in one Lord Jesus Christ. That he is the son of the living God.

That this one living and true God was manifested to the world in this one Lord Jesus Christ.

"To wit, God was in Christ reconciling the world unto himself." That God was in Christ reconciling the world unto himself—was "God manifest in the flesh:" was "God with us." This glorious truth was predicted by the phophet and published by Matthew i. 23: "Behold a virgin shall be with child, and shall bring forth a son and shall call his name Emmanuel, which being interpreted is, God with us."

So far the Christian world are agreed. Yet there are differences.

A, "believes that this one living and true God exists in three Persons, the Father, Son, and Holy Ghost. That the Father, Son, and Holy Spirit, are as truly distinct personal agents, as James, Peter, and John.

That the Son, the second person in the Trinity, took upon himself our nature.

That the second person in the Trinity constituted the God-head of Jesus Christ, and his human nature, the manhood of Jesus Christ.

That thus the God-head and manhood are united, constituting one person, which is Christ—very God, and very man. A, supposes that some of the things which are spoken of Christ, relate to his Divine nature, and some of the things which are spoken of him relate to his human nature.

That when he speaks of his weakness, "Of mine own self I can do nothing," Of his lack of knowledge and wisdom; "And Jesus increased in wisdom," "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father," he refers to his human nature, to his manhood.

As man he increased in wisdom, as man he did not know. That there are many Scriptures of this class that refer to his human nature or manhood. As man he was born, he increased in wisdom, he had weakness, he did not know, he wept, he hungered, he was tempted, he suffered, he died.

But the God-head of Jesus Christ did know, was infinite in knowledge. While Jesus Christ as man could no nothing, as God he was almighty. As God he healed the sick, he cast out devils, he stilled the tempest, he raised the dead.

B, believes there is a distinction in Father, Son, and Holy Ghost. That they are one God.

That the term person is not a proper term.—That the views of A, are hardly reconcilable to the representations of the Scripture, that there is one God. Yet there is a sense in which there are three "somewhats," (i. e.) there is a sense in which God is three; and again a sense in which he is one.

He entertains much the same views with A, in relation to the God-head and manhood of Jesus Christ; and sustains those views with the same arguments although he is not so clear in his views, of the distinction of persons in the God-head, to carry his idea to the same extent.

C, believes, that God is strictly and truly one—one agent; one person. And that Jesus Christ is the first and most exalted being who has ever had his origin from Jehovah. That he is the beginning of the creation of God in this sense: that he is the first being in point of time and dignity that ever God created. That he was made flesh, or clothed with flesh, to accomplish our salvation. He believes not only that he was very man; but that he possessed a nature and dignity super-angelic; and that by him, God made and will save the world."

Some have suggested the idea, that the super-angelic nature of Jesus Christ was to the body that he was born of the virgin, what the human soul is to the body of man.

D, believes in the position that God is truly one person, one being, one God; and that Jesus Christ is the Son. That he was born of the virgin, inspired with wisdom and understanding, qualified for the office of Mediator, Redeemer, Savior, by the possession of all the holiness, wisdom, knowledge, power, authority and perfection ascribed to him in the word of God.

A. B. C. and D. all go to the same book, to learn the character of God and of his Son Jesus Christ. All are equally honest and sincere in their investigations and conclusions. All are equally confident that they are right; and each is equally certain that the others mistake, in their views of the matter.

We have here the extremes, perhaps, of the views entertained by different persons on this great and important subject. It is indeed important to us if the knowledge of the only true God, and his Son Jesus Christ whom he has sent, is eternal life, as we are taught in the word.

But are the differences as great in reality as they are supposed to be? Are there not many more points of agreement, than of difference between the parties? Have not the Christian world sought to represent the difference wide as possible upon this question; instead of saying come near my brethren, and putting forth efforts to see how near they could come together! Let us for a moment consider the points of agreement, and strive to narrow down the differences to simple facts.

1. A., B., C., and D., are agreed in the being of God; God is. "There is a God, all nature speaks." He is a Holy God, infinite in knowledge, omnipotent, possessing every perfection in an infinite degree.

This faith in God is certainly the foundation of all true religion, and the fear of God is the beginning of wisdom. They have no disagreement in relation to his perfections. They ascribe to him the same power, wisdom, goodness, truth, holiness, love. They agree in his nature; that he is a spirit.

Where then is their difference on this subject? Their only difference relates to a point not expressly declared in the Scriptures, of course.—Not revealed in explicit terms. If it were they might be, they would be agreed, as already expressed.

A, believes that God exists in three persons, as truly, as James, Peter, and John are three persons.

B, believes in three distictions, thee hypostases, three offices.

C, and D, believe that God is strictly and truly one person; one intelligent infinite Mind, Intelligence, Agent, Being.

The difference of opinions, embraces simply the mode of the Divine existence. Ought that question not expressed in terms in the Scriptures to divide them? Is there not after all a nearer approach to unity of sentiment on this point between them, than they apprehend?

They all believe that God is seen in all his works. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." They see and acknowledge the hand of God, the present Jehovah. They look up, they raise their hands and hearts to heaven; they each and all say, "Our Father."

They contemplate the life, the character, the miracles, the resurrection of Jesus of Nazareth; they unitedly exclaim, "My Lord and my God."

They acknowledge the exhibition of the wisdom, the power, the goodness Divine, that made the world. They recognize the presence of Jehovah. They witness, and acknowledge, in Jesus of Nazareth, the presence of the wisdom, and power that created all things. "He made the world by his power, he established it by his wisdom and stretched out the heavens by his understanding." So Christ is made to them, and acknowledged *by* them all, "Christ the wisdom of God and the power of God."

A, B, C, and D, gather with the multitude that assemble on the day of Pentecost to hear the apostles preach. They hear the noise as of a mighty rushing wind; they see the tongues, as of fire; they hear the apostles preach in all the various tongues of the multitude assembled on that occasion.

They all acknowledge the presence of God.—They witness the divine energy pervading the world; the Reprover, the Sanctifier, the Comforter. They feel that it is Jehovah. They all acknowledge it is Jehovah.

They have the same God, infinite, eternal and unchangeable, in each of the instances named; they with equal sincerity, affection, and submission, acknowledge and obey him. With reverence and care they come and worship and bow down before him.

What then is the difference? Is it not more in name, than in reality? Is there any difference, to which we can attach ideas with sufficient distinctness, even to explain that difference in words?

A, believes we have here the three persons in the God-head—Father, Son, and Holy Ghost, equal in power and glory. The same in essence, but have distinct personality. Ask him if one third part only of the divine essence, the Eternal Jehovah, was manifest in each of the three instances named? He will tell you, No! that is not my faith. There is the same one Eternal Jehovah in each case named.

B, will not admit the three persons of A, but says, here we have the three offices, in which God has revealed himself to us.

C, and D, feel unauthorized to admit the three offices of B, as well as the three persons of A, but both admit, God is there, and God is there, and God is there—the same unchangeable Jehovah.

I do not see why they may not, and do not, all agree, that God is manifested by his works; by his Son; and by his holy spirit. Where then is there any clear, intelligible difference! Is there sufficient difference to authorize either to say to the other; you don't worship the same God that I do?

Each worships the God we have described; ascribing to him the same infinite perfections.—Does not Christian charity require that they recognize each other as fellow worshippers and acknowledge each other as such?

Have the terms which A, has adopted, the authority of the Scriptures for their support? Are they wholesome words, even the words of our Lord Jesus Christ? Who has authorized the use of this language as describing an important point of the Christian doctrine? Is A, exercising an authorised power, legally given him, by making this opinion a test of Christian character and fellow-ship, or is he guilty of usurpation of authority, and exercising a tyranny over the faith of another, for which he is deeply reprehensible?—Questions of this character should be seriously weighed, and we should be careful of the judgment we form and pronounce upon our brethren.

The questions treated upon in the foregoing pages, in connection with the character of the Mediator, Jesus Christ, furnish one of the most exciting topics of discussion in the Christian church. From an early age of the church, points relating to the character of the Mediator have been much discussed; and not always with that kind and friendly feeling that becomes the disciples of one Master.

It has appeared to me very evident that there is not the difference of opinion entertained on this subject, sufficient ground for the divisions that obtain. And could we view it in the true light, we should indulge more kind and charitable feelings towards others who differ from us.

There is too frequently, a disposition manifested, to magnify what we regard as their ignorance and put the most favorable constructions upon their language—an effort to see how far we can separate ourselves from, rather than how near can approach each other. It should not be so.—

[Christian Palladium.

THE REV. LEGH RICHMOND.

As I was one evening proceeding towards a Church in my native city for the purpose of hearing the Rev. Legh Richmond preach an anniversary sermon, a gentleman accosted me, and inquired the way to the temple Church. I told him I was going thither, and would be pleased to show him. He was upwards of fifty years of age, with a remarkably pleasant countenance, and wore spectacles. He was lame, owing, to a contraction of his knee joint; and so he took my arm, which, with a boyish freedom, I offered him.

"And pray," said he, "are you going to hear Legh Richmond?"

I replied that I was, and I anticipated great delight in doing so, as I had perused his "Dairyman's Daughter," with delight.

The old gentleman smiled placidly, leaned a little heavier on my arm, and talked to me about heaven, until my young eyes ran over with tears. There was such a witching sweetness in his tones, and he spoke so affectionately, that I could not help but love him, stranger though he was.

When we arrived at the Church door, crowds were pouring in. "I must go to the vestry," remarked my new acquaintance, "I dare say you will see me again:" and we parted.

The service had been read by the regular clergyman of the place, and the psalm before the sermon was being sung, when the preacher of the evening slowly, and with some apparent difficulty, ascended the pulpit stairs. He bowed his greyish head, for a moment, on the congregation. It was the gentleman with whom I had walked to church; the author of that touchingly beautiful narrative, which I cannot, even now, read without tears—"The Dairyman's Daughter;"—LEGH RICHMOND WAS BEFORE ME!

THE YOUTHFUL MYRTER.

William Hunter, aged nineteen, finding a chapel open, entered, and began to read in the English Bible which lay upon the desk. He was imprisoned; but Bishop Bonner offered to make him a freeman of the city, and to set him up in business, if he would recant. He answered, "I thank you for your offer; but, my lord, I cannot find it in my heart to turn from God for the love of the world; for I count all worldly things but loss, in respect to the love of Christ." His parents came to him, and desired heartily of God

that he might continue to the end in that good way which he had begun. As he went to martyrdom, he met his father, who said, "God be with you, good father; and be of good comfort—for I hope we shall meet again."

CHRISTIAN REGISTER.

BOSTON, NOV. 7, 1846.

CHRISTIAN UNION.

A great deal is said about Christian Union.—In almost all the religious periodicals that we see, this is a prominent subject. The different religious bodies are tired of their isolation.—They long for a more extended and more cordial union. They are pained to see the church of Christ rent by so many factions. The symptom is a good one; for when men begin to feel an evil, there is hope, that they may prepare to do something for its removal.

At the same time we have no faith in any of the measures that are proposed for a formal union among different denominations. Exclusiveness and bigotry spring from something wrong in the heart, which no external measures can remove. When nearly the whole of Christendom was under one ecclesiastical government, there was really as little Christian Union as now.—Different countries, different friars, rival priests and neighborhoods, had their separate factions, and looked on each other with envy, pride and hatred. Till the heart is right, there can be no truly Christian Union among men or bodies of men. They may unite as bands of robbers, or as men in a civil confederacy, unite, from necessity. A common enemy may strengthen their union, and make their organization effective.—But there can be little of the warm, hearty and peace-giving union, which ought to bind together the followers of Christ. Take away the foreign enemy, and internal difficulties and jealousies break out.

But let once the spirit of Christ prevail, and sectarian distinctions lose their power. Those who really possess this spirit will sympathise with one another, and feel that they are indeed brethren. Sectarian barriers can no more break up this sympathy, than dividing walls of iron can prevent true magnets from recognizing each other's presence. We gratefully feel the influence of Christians, who belong to denominations which cannot accord to us the Christian name, or allow that there is, so long as we believe as we now do, any hope of our salvation. But this does not prevent our holding sweet counsel together. It does not mar our mutual kindness and respect. It may sometimes give us pain, but it cannot destroy our friendship, nor seriously affect that which is most precious in our Christian Union. If we were in spirit more perfect Christians, the slight embarrassments which we now feel in our personal intercourse would disappear. And if all, who bear the Christian name, were perfectly Christians, the spirit of love to God and man would so bind them together, that no intellectual differences of opinion could separate them. The one universal Catholic Church would be realized on earth.

And were this perfect love universal, all would from this principle alone, be ready to perform all their duties. But low as we now are in our spiritual attainments, we need the rivalry of sects to stimulate us to the performance of duty. If, without possessing the whole spirit of Christ, all were formally united in one body, their union would be the union of indifference, and coldness and deadness would every where prevail.—But being divided into different sects, they act on one another, the spirit of emulation is awakened, though many evils grow out of their imperfect organizations, they still provoke one another to good works, their active powers are called out, and vastly more is done than could be, if all were united in one body. In this way, sectarian organizations, though the result of an imperfect development of the Christian character, may nevertheless produce a greater amount of good than could otherwise be brought about while the tide of Christian principle and feeling is so low as it now is.

Let us strive and pray for the realization of a pure spiritual character in ourselves and our brethren. Just in proportion as in obedience to the benign precepts of Jesus, we cherish his spirit, will the bonds of sectarianism loosen their hold, leaving us in the enjoyment of that liberty wherewith Christ would make us free, and allowing us to meet as brethren all who are truly his followers.

THE ELECTION.

The time of our fall election is now at hand. We take no part in politics, and tell no man how to vote. But a few things we would say to each one of our readers, and press it earnestly upon him.

As a religious being you are as much responsible for the manner in which you vote as for any other act of your life. Be true therefore to yourself, though it should oblige you to desert your party.

If you cast a vote, which you know must go to sustain an act of injustice, cruelty or oppression, you are in the sight of heaven as much guilty, as if you alone were the voluntary author of that injustice and oppression.

Regard truth and right more than expediency. Be just and fear not. The temptation may be strong to vote with those with whom you have been connected. But if they are sustaining measures which your reason and conscience cannot approve, remember that it is but a temptation which is drawing you away, and resist it with all your strength.

Remember that other men have minds and consciences as well as you, and may be as faithful to their convictions of right in following their course, as you in following yours. Do not, therefore, let any differences of political opinion, interfere with your kindly feelings and respect for your neighbors. The law of love is the highest law of God, and he who in the discharge of what he considers his duty finds himself losing his affection for others, may be sure that he is doing wrong.

WAR AND MINISTERS.

"The Liberator," after quoting from the Christian Register an article by our friend, J. S. B. on devotional exercises at "Musters," adds the following wise remarks:

"Your heart, brother B., seems very needlessly pained. You may be sure that no 'minister of *the Gospel*' ever does 'so much as lift a finger to sustain those institutions which foster a warlike spirit.' But what can be expected for the cause of Peace while you, and such as you, pay a priest of Mars to do your preaching on Sundays, and call him a minister of the Gospel!—C. K. W.

Perhaps it will pain C. K. W. to learn that J. S. B. is himself a "minister of the Gospel," but such nevertheless is the fact.

OBITUARIES.

It has been thought wonderful, since there are so many remarkable children, that there should be so few extraordinary men; but in reading obituary notices, we find that the stream of excellence, which so often sinks out of sight with the child, reappears after death, and the world while it laments the degeneracy of living men, is either looking back with sorrow on the noble dead, or forward with joy to realize the promises of the wonderful children.

There are occasions when the words of eulogy are right and fitting. When the good die, their example ought to be cherished as a part of the world's treasures. Poor indeed we should be if cut off from the memory of all who are gone.—It is well to notice in some public way the departure of those who have been benefactors in their lives. For this reason we have opened our columns freely to obituary notices, and have published every tolerably written communication of the kind, that has been sent to us, accompanied by a responsible name. We sometimes take the liberty to correct bad spelling and bad grammar, and to cut out some of the superfluous expressions. But this is the only liberty that we have taken. We have made it a rule, to reject as a whole no obituary notice which came properly authenticated, unless we might happen to know that it was altogether unjust. But in one or two instances, our good nature has, as we subsequently found, been most outrageously imposed upon. Persons have been described in our columns as models of excellence, who, though they possessed some virtues, yet had faults enough to make them notorious as bad members of society. The attempts thus to hold them up have always an effect the opposite of that which is intended, and it has been a source of keen mortification to us, to find that our pages have been perverted to such an end. It takes away all the worth of praise which is deservedly bestowed. It defeats one of the great ends of virtue, which is to perpetuate itself through a knowledge of its purest examples. Like all other spurious coin, it brings the precious metals themselves into disrepute.

But what shall we do! *We* cannot sit in judgment on the departed and determine who is and who is not worthy of notice. We must still throw back the responsibility on those who write, only begging them to consider that unless the truth can be told, they had better be silent. We may affectionately cherish in our breasts the memory of many friends, whose names do not belong to the public. Their very errors may sometimes only endear them to our feelings, but we can expect no such tenderness on the part of the public.

PROF. BUSH.

[Written for our last week's paper.]

We publish at considerable length on our first page a reply from Prof. Bush to a notice which recently appeared in the Register. Like everything which he writes, this article by Prof. Bush, is strongly written. But, we must say, that we think he mistakes the point at issue between himself and our correspondent. The question is not respecting the principles laid down by Swedenborg as a system of philosophy, in which case the principles might be true, though many of the details were false, and the unsoundness of the details could not destroy the validity of the principles, or justify us in rejecting them. The real question is not, whether the fundamental doctrines of Swedenborg are true as a system of philosophy, but whether the *authority* of Swedenborg is to be received as that of a divinely inspired teacher. If he is claimed to be a divinely inspired teacher, and we are asked to receive from him, as such, whatever he has taught, simply because he has said it, all the details of his system rest on the same basis as its leading principles, and falsehood in any one of the details destroys the validity of this claim as much as if it were found in the principles themselves. If, therefore, any of the details of the system, are, when rightly understood, false in fact, or essentially immoral in their character, they are fatal to the claims which are made in behalf of Swedenborg as a divinely inspired teacher, and that too, though every principle which he has laid down should be found true. Whether our correspondent is right in the construction which he has put on some portions of the narratives of Swedenborg, or whether there are to be found in these narratives, statements altogether incredible, is a point which we are not sufficiently conversant with the writings of Swedenborg to decide. But if such statements are there, though in minute particulars, they must be fatal to the claims set up for Swedenborg as a divinely inspired teacher, and that too, although all his fundamental doctrines should be true.

The substance of the whole matter is this. Prof. Bush maintains, (1) that Swedenborg's fundamental principles are true, (2) that they *necessitate* the details, and (3) that these truths are of such a character as to prove the superhuman illumination, or the inspiration of Swedenborg. Now, there are four modes of answering Prof. Bush. It may be shown (1) that he has not proved the truth of the principles, or (2) that he has not proved that the principles *necessitate* the details, or (3) it may be shown that the details are false, or (4), admitting the truth of his first two positions, it may be shown that he has not proved the truths to be of such a character as to establish the fact, that Swedenborg was, in any peculiar sense, inspired. Either of these four points, being made, must be fatal to Prof. Bush's argument. Our correspondent confined himself to the third. Whether he has made out a case, we do not feel competent to decide; but we have no doubt that his mode of reasoning is entirely legitimate.

POETICAL COMMUNICATIONS.

Our Parnassus, during the past week, has been unusually abundant in the number of her gifts. They are mostly of the Eligiac order. One of these communications, dated Exeter, N. H. is prefaced by a long letter in prose of which the following is a sample;—

"It were but a few days ago that I lost a near and dear parent, a few short hours ago, I lost a a father. He who has always been a kind and loving parent from the moment the busy sounds of earth, were ushered to me ear up to the age of fifteen—He who patted me little cranium scarce ere it was tinted with tender foliage. * * *

This promising fifteener closes his letter by some beautiful *original* poetry with an original title and signature, but unfortunately the lines were written by Mrs. Hemans. Yet all this wretched taste and worse morality are intended to commemorate the virtues of one whom we knew as a most exemplary and worthy man.—It is hardly necessary to add that the relationship assumed by the writer to the deceased like that assumed by him to the poetry is altogether fictitious.

Communication No. 2, is an honest one. The lines, if they have no extraordinary poetical merit, are doubtless the sincere expression of one mourning the loss of a young friend.

The following two stanzas are a specimen, and are certainly as good as three quarters of the poetry we read in newspapers.

O, tell me not that she is dead!
A rose so sweet can never die;
T'is only passed away from earth
To bloom in immortality.

O, tell me not that she is dead!
Her soul still lives above in heaven;
For God, who blessed her while on earth,
Hath now a richer blessing given.

Communication No. 3, though incomplete and unfinished, is not without beauty, as witness the following lines on the death of Miss H. GILBERT.

One more flower has faded,
One more spirit flown,
One more grave is shaded,
By green grass, lately grown.

One angel more is added,
Heaven's choice songs to sing,
And to the holy throne,
A sacrifice to bring.

Silently we mourn her,
Now she has gone above,
O God, wilt thou protect her,
In thine unbounded love.

Oct. 26th, 1846. C. D. B.

No. 4, is an earnest and indignant effusion on our war with Mexico. It is quite too long to publish entire, and enters perhaps a little more into politics than we as a neutral paper in such matters should feel at liberty to go. We give a few stanzas for the benefit of our readers.

Righteous rulers ne'er delight
To oppress and grind the poor;
They will not for trifles fight,
But will insult long endure.
Wars and fightings soon would cease,
If all rulers courted peace.

This is called a Christian nation:
Why so named 'tis hard to guess;
Not because the Administration
Christian principles profess;
For where slavery rears its head,
Christian principles are dead.

Are ye guiltless of their blood,
Who have fallen thus in battle?
Could ye view the crimson flood,
Flowing freely as from cattle,
And with fiend-like joy exclaim,
Mexicans must bear the blame?

Fighting is the devil's trade,
He exults in human gore,
When two armies are arrayed,
Nothing can delight him more.
In an extacy of joy,
He beholds them each destroy.

STATISTICS OF UNITARIANISM.

There are in Boston twenty-five regularly ordained Unitarian ministers, and settled over as many religious societies, and one unsettled clergyman who ministers to another congregation—making twenty-six in all. Five of these are connected with the ministry at large. The whole number receive salaries to the amount of $42,000 annually. The houses in which they preach, and the sites on which the churches stand, are estimated to be worth $800,000. How many members belong to these so-called churches, or whether there are any, it is difficult to say, as in most or all of them there are no confession of faith, no examination or formality of admission, and no distinction kept up between the church and the congregation. Whenever the Lord's Supper is administered, it is administered to all who choose to receive it. Theodore Parker is not included in this estimate of the Unitarian clergy, because he openly denies the miracles of Christ, and the divine origin of the Christian religion.

We take the above from the New York Evangelist. Where it got the statement respecting church members in the Boston Unitarian Societies, we know not, but we can assure it that it is wholly false. At the King's Chapel, all are invited, after the Episcopal form, to remain at the communion, and there is no organized church. But if there is any other Unitarian Society in the city without a distinction between the church and the congregation, we do not know of it. In almost every Society, we *know* that there is such a distinction, and, we must beg the Evangelist to correct the gross misstatement which it has made.

CHRISTIAN LOVE.

At the close of a short speech before the Evangelical Alliance, the venerable Dr. Wardlaw of Scotland, author of one of the ablest works in favor of the vicarious atonement, said:

"He had been often engaged in religious controversy, but he trusted that such controversies would be conducted with a more loving spirit, in the heavenly spirit of the church of God. They were travelling homeward, and they ought to be engaged in contemplating that world, and as their minds became assimilated to the objects contained therein, they ought to be seeking, by the grace of God, in that contemplation, to draw down more of that spirit of love into their hearts. They ought to show constantly, that while they profess to hope that they should enjoy perfection of love and holiness in heaven, they sought their happiness here from the same source. If they were not seeking their happiness by that means, they were deceiving their own souls in professing to be seeking for it in heaven."

For the Register.

MEETING OF THE SABBATH SCHOOL TEACHERS OF BOSTON.

The third and last meeting of the Sabbath School Teachers of Boston was holden at the Central Congregational Church on Monday evening, Oct. 26th. Saml. H. Walley, Esq. presided. Gideon F. Thayer, Esq. officiated as Secretary. Prayer was offered by Rev. Mr. Waterston. Hon. John C. Park, after making a few appropriate remarks, offered the following Memorial, as the Report of the Committee, appointed at a previous meeting:

MEMORIAL.

To the Mayor and Aldermen of the city of Boston:

The SABBATH SCHOOL TEACHERS of the city of Boston, respectfully represent that in their efforts to build up a high moral and religious character in the community, by the instruction of all classes, young and old, in their Sabbath Schools, they have found themselves seriously embarrassed and counteracted by the numerous temptations to intemperance, profligacy, vice, and consequent infamy, which are spread abroad in our city.

On examining the laws of the land, whether State or Municipal, they have found that certain provisions seem to have been made for the suppression of such nuisances;

Wherefore we respectfully entreat that all legal measures, within your control, may be employed against them; pledging ourselves to give our aid and co-operation as far as may be in our power, in this good work of shielding the innocent and unwary from the dangerous temptations which throng our prosperous and populous city.

Dr. Edward Beecher moved its acceptance, and stated that he refrained from speaking on the last evening, because the discussion wandered from the object of the meeting. We are the friends of law, and we wish to see the laws enforced. The civil authorities are to be "a terror to evil-doers." And who are the evil-doers! They are those who hold up temptation in every shape to entice away the youth of our city. We can say to our City Authorities, "the hearts of the teachers are often made to bleed by the evil doings of these men, and we look to you to remove and punish those who deter us in pursuing the path of duty." The Memorial presented is simple, plain and seasonable, and Dr. B. said that he should move its adoption. But he expressed his deep conviction that after all, moral suasion must accomplish the work. Each must apply this moral power in his own proper sphere. Yet "whatever our hands find to do, let us do it with our might." Here is something to do. Let us do it. After this is done, there is much more to do. Let us then go forth and do that.

Mr. J. A. Andrew was opposed to the adoption of any Memorial, because he thought that Sabbath School teachers were leaving the appropriate sphere of their duty, and looking to an earthly instead of a heavenly power for assistance.

Messrs. Sullivan, W. T. Eustis and Hon. John C. Park, then spoke in favor of its acceptance. The Report of the Committee was then unanimously adopted.

On motion of Hon. John C. Park, it was resolved that the Memorial be printed, and that the same Committee, who framed it, should attend to the duty of sending copies to the various schools and obtaining the signatures of the Superintendents and teachers; and that the Chairman and Secretary of the meeting shall be the Committee to present the Memorial to the City Government.

At a quarter of nine o'clock, the meeting adjourned after singing the Doxology. We are glad that the Memorial adopted was so plain, practical, and to the point. We trust that it will be signed by all the Sabbath School teachers in the city, and that good will arise therefrom. But our work is not then done. It is only begun, and we must work on with increased energy and perseverence, using all the influence of our precepts and example, the influence of love, and the spirit of our Divine Master in accomplishing the work of Christianizing the youth of our city. A TEACHER.

For the Register.

THE FREE SCHOOLS OF PROVIDENCE.

MR. EDITOR,—As you were kind enough to insert some remarks of mine in your last paper, that were made at Philadelphia, I may ask the favor of giving an additional statement in relation to our admirable Free School System and the good service done them by a gentleman in that city.

Allow me to say what should have been said in my remarks on the occasion, that in the successful effort made nine years since to establish the present system in Providence—the best in the world in our judgment—no man's services were more earnest and effective, than those of my former parishoner, John L. Hughes, Esq., now a member of our brother Furness's congregation.

I am moved the more to make this statement from the fact that since returning from Philadelphia, I have heard a cordial acknowledgement of the value of Mr. Hughes's efforts from a circle of gentlemen best qualified to give an opinion. Dr. Wayland among others declared that some decided testimonial of gratitude for public spirit and eminent services in behalf of popular education, should be presented to Mr. Hughes from our citizens.

The circumstances of the previous remarks on the relation between Providence and Philadelphia will save this note from the charge of obtrusiveness or irrelevancy.

Very truly yours,
SAMUEL OSGOOD.

Providence, Nov. 2d, 1846.

For the Register.

MR. EDITOR,—I was in hope to have seen in your last paper some reply to a communication in the preceding number, signed F. H. T. reflecting upon the Rev. Mr. Kirk, as if that gentleman had committed a gross literary blunder, and was not qualified to translate a few "Unfinished Letters" from the French, which he has undertaken to do for the New England Puritan. Disappointed in this expectation, I wish to be allowed to say a few words upon the matter, for all our sakes. I should think it a reproach upon us if such a communication were allowed to pass unexposed. Mr. Kirk has made no mistake at all; but your correspondent, while charging him with one, has fallen into an error himself, and that of a very ludicrous kind. The case is simply this. Voltaire, in writing to a friend on the state of religious opinion at Geneva, says, "Il n'y a plus guere d' *auto da fe*, et il y a fort peu de fe." The meaning is obvious enough, as Mr. Kirk could be at no loss to see. It is this: There is no auto da fe (sentence of faith) there now, and precious little faith. The Spanish word fe is used both times in the same sense. But this writer takes it comically into his head, that the French philosopher intended to perpetrate a sort of Franco-Spanish pun; and to say, "there are scarce any more auto da fes, and very few fairies (fees). This is really too ridiculous to need any comment. In what part of fairy land could his wits have been wandering?

Again, he complains of Mr. Kirk for writing "fe (*fait*)"; as if he supposes that so accomplished a French scholar could be ignorant of the signification of one of the most common words in the French language. But again the fault is in his own want of penetration. Printers will sometimes drop a letter. I have no manner of doubt that Mr. Kirk's manuscript showed the word *faith* written with more or less distinctness. F. H. T. should make less haste, when he sets out on his next critical expedition.

CANDOR.

For the Register.

PLYMOUTH, Penn., Oct. 20th, 1846.

DEAR SIR,—I would gratefully acknowledge the receipt of 23 Testaments, 8 Bibles and about 600 Tracts and 8 other volumes for distribution from the Book and Pamphlet Society. That portion of them designed for our Sabbath School have been gratefully received, and highly appreciated by the officers of the school, particularly the Service Book. They intend making up a sum to send on for more books this fall. Some of the works, particularly Waterston on Moral and Scriptural Culture, have awakened a greater interest in them in reference to the school than I could have expected in so short a time. I would also tender my hearty thanks to those brethren who so kindly presented me with several volumes for my own library. And as the consciousness of having done good to others is the highest reward one can expect here. I can assure those brethren that in presenting them, they have not only done good to me, but I trust to many others, for I too would be liberal in the distribution of spiritual food; and therefore seek every opportunity of lending my books, when I think they will be read and appreciated, and thus have access to many whose prejudices will not allow them to hear me preach.

I intended to have written you immediately after my return from Boston last Spring, but deferred it for a while, for more pressing duties, until it was so late I thought I would wait until after our conference, at which time I expected to have seen your Delegate, brother Bellows, but we were disappointed. In relation to our conference I will just say it was interesting and very harmonious. I should have been pleased to see some of the resolutions in your paper. You have doubtless seen them published in the Palladium, or I would send them.

WM. LANE.

[Since our own article was written we have received the following.]

For the Register.

PROF. BUSH'S REPLY.

I am as little inclined, as Mr. Bush can be, to make the columns of the "Register," or of any other paper, "an arena for controversy in regard to the doctrines of Swedenborg." But as Mr. B. complains, that my notice of his "statement of reasons" gave an unfair exhibition of these doctrines;—that its objections to these were illogical and unphilosophical; and that it is open to the more grave charge of misrepresentation, I shall be reasonably expected, either to vindicate it from these charges, or to make a suitable acknowledgment, in the admission of their justice.

I certainly had *no point to carry*, in my notice of Mr. B's "Statement":—I had no intention to misrepresent Swedenborg, or to make sophistical objections to his doctrines:—nor were my remarks founded in any interest, apart from a desire "to know the truth." I profess myself ready to accept, to-day, the entire system of Swedenborg, offensive as some parts of it now seem to me, if it can be clearly shown to lie upon a basis of truth, and the superstructure to rise up legitimately from the foundation.

Prof. B. represents me as taking the ground, that "the details of a system are to be made the test, by which to try the truth of its general principles;" and then asks, if this be not "a complete reversal of all the laws of just reasoning." He also represents me as conceding, that the details of the Swedenborgian system flow, "by necessary and inevitable sequence" from its "psychological and entological principles." Now this, in the first place, is not a just representation of my reasoning, in so far as my remarks can be considered in the light of an argument. My reasoning is after this manner. It is claimed for Emmanuel Swedenborg, that he was a supernaturally, or in some extraordinary way, an illuminated, or inspired man; and that he was thus favored, in order that he might teach a new and a more full and perfect system of religious truth. Disclosures were made to him, it is maintained, from the spiritual world, and from the Lord himself. Everything depends upon the validity of these claims;—upon the verity of Swedenborg's illumination, and intercourse with the spiritual world. For Mr. Bush says, that the truths of his system, though "self-evidenced when clearly apprehended," are of such a nature as to transcend the reach of the unassisted human faculties." How, then, are we to decide this point,—how can we test these claims, put forth for Swedenborg? *The nature of his revelations*, we are told, settles this question. Mr. Bush says, "the truth of his [Swedenborg's] mission is to be established by the truth of his message, and by that only."

I appeal, then, to his "message,"—I examine his revelations. Here I find many truths, which approve themselves to my reason and conscience,—many that are impressive and sublime. But I also find teachings, which shock my reason and conscience,—teachings, at which my whole nature revolts. I find certain exhibitions of heaven and hell, which *seem to me* frivolous, monstrous and impossible. And, *to my mind*, this settles the question, that these revelations cannot be from God,—they cannot be the true representation of the genuine facts of the spiritual world. I cannot believe that any man is inspired, or illuminated, by God, to teach, that, under certain circumstances, a single man may keep a mistress, and that, under other circumstances, a married man may keep a concubine. (See "Conjugial and Scortatory Love," 444 &c., 462 &c.) But my conclusion does not affect the admitted truths and general principles of Swedenborg's system. It simply touches the authority of Swedenborg himself, as a divinely appointed teacher of religion. I did not say, in my notice of Mr. B's statement, that the details of his system were *logically* inseparable from the general principles; but only as parts of a system, resting upon the illumination of Swedenborg. The details are as truly a part of the revelations of Swedenborg, as the general principles; but I did not say, nor do I now believe, that the former flow from the latter, by a "necessary and inevitable sequence." The simple fact, that a man teaches, what to my mind is monstrous, and subversive of all my notions of right and of moral congruity, is enough to raise a strong doubt, to say the least, whether such teachings can possibly flow from a divine illumination. But I cannot, of course, admit that such teachings are logical sequences from admitted general principles.

But Mr. B. thinks it "a reversal of all the laws of just reasoning," to make the details of a system "the test, by which to try the truth of its general principles." And, in support of his position, he appeals to the mode in which he thinks Unitarians reason upon the doctrines of the Trinity, the Atonement &c. I am not able, I must confess, to see the force of Prof. B's reasoning, or the pertinence of his illustrations, on this point. Apart from the exact sciences, from intuitive truths, and from matters of explicit and admitted revelation, what general principles are there, which can be satisfactorily and thoroughly tested, without any regard to the legitimate results of their practical operation, in other words, "*details?*" Do not Unitarians object to the Orthodox view of the Atonement, mainly on account of the results which must legitimately follow from the practical operation of such a principle in the divine administration? Do they not object to the principles of Orthodoxy chiefly because of the offensive *details* which flow from them by inevitable sequence? I must say that Prof. B's reasoning, on this point, does not seem to me to be quite equal to his usual clear and and suasive argumentation.

As a consistent disciple of Swedenborg, Prof. Bush is, of course, bound to believe, that the general principles of his system are founded in truth and reason; and that these principles "*necessitate*" the details of the system; since he regards both principles and details as flowing, from the divine or supernatural illumination of his Teacher. Now, if it be so, that these principles do necessitate the details, then, to my mind, the principles are hopelessly vitiated. For my mind must pass through a regeneration, which now seems impossible, before I could accept all the details of Swedenborg's doctrines of a future life, and the internal sense of the word, and of "Scortatory Love." But I am bound, he says, in all fairness, to show, either the falsity of the general principles, or else, that the details do not legitimately follow from them. And I should admit the obligation most cheerfully, were I about to write a formal and extended review of his statement. Nor should I have any very serious alarm about the issue of such an effort, but the columns of a weekly journal are evidently not the place for so extended an article as such a review would demand.

I may, however, even here, express the opinion, that the general principles of Swedenborg's religious system *do not* "necessitate its details." I certainly cannot see that Mr. B. has made out this point; I have some doubt indeed, whether he attempted to make it out. I would respectfully ask Mr. Bush, where he has shown that the details of a future life, as recorded in the voluminous "relations" of Swedenborg, are "necessitated" by his general principle of a future life. Suppose we admit, that man passes into the spiritual world a spiritual being, in a perfect human form, with all the moral habits and tastes, in which he was confined in the present life: how does it follow from this, that the external scenery, with which he is surrounded, is only a "projection," or "out-birth" of the interior condition of the man, having a substantial *objective* reality. How does it follow, "by an inevitable sequence," that the "thoughts and ideas," of one spirit become "as much a *bona fide* objective reality" to another spirit, as the first spirit himself? This may be plausible,—it may be probable conjecture; but, I confess, I cannot see the inevitable logical sequence. If each spirit live in a world of its own, created by the out-goings of its own thoughts and affections, and, if the world thus created by each spirit be an "objective reality" to every other spirit, we have a multiplication and a confusion of worlds, which I know not well how to dispose of.

But admitting all this, how does the general principle of the future life necessitate such particular or *detailed* external scenery as the following; that some angels should go naked, and some wear clothing;—that the writing of heaven should consist of "various inflected and circumflected forms; and that the inflexions and circumflexions should be according to the form of heaven;"—that the pulpits in the heavenly temples should be on the east, and that the preacher should be confused if any one should stand behind him;—that one devil should wear a square cap, and another a turban, wound round with the coils of a serpent;—that one wicked pope should sit on a bench, with his feet in a basket full of serpents, and another, guilty of the same sin, should sit upon an ignited ass;—that the Dutch because they are a cautious and prudent people, should live in a city, the streets of which are covered over with roofs;—that because "*faith without charity is cold*," Melancthon should appear "in a rough *hairy skin*;" that the work-houses of the hells should be fetid and loathsome caverns? How does it appear that the general principle necessitates such particular details as these? For myself, I confess to an utter inability to discover any "necessary and inevitable sequence" here.

Suppose, too, we admit the general doctrine of the "internal sense of the word,"—an admission, I must say, against which my present feelings very strongly reluctate,—how does this general principle necessitate such details as these, viz:—that "Aaron," at one time, means "the Lord, as to the good of love;" at another, "the doctrine of good and truth;" at another, "idolatrous worship;"—that the word "Egypt," should have no less than six or eight senses, some the opposite of others;—that in Matt. xxiv. 29–31, "the *sun*," which will "be darkened," means "love to God,"—"the *moon*," which "shall not give her light," means "faith in Him,"—"the *stars*," which "shall fall from heaven," mean "the knowledges of truth and good,"—that the "cows" which drew the cart, in the story of the ark, Saml. v. and vi., signify "natural affections,"—the "lowing" of these cows, "the difficult conversion of the natural man's concupiscences of evil into good affections,"—the "mice of gold," "the vastation of the church removed by good,"—that "the great red dragon," signifies "the reformed churches,"—that "the woman in travail," signifies "the New Jerusalem Church?" How do these details follow, by inevitable sequence, from the general principle of the internal sense of the word? Waiving, now, the question, whether or not these details are veritable facts, by what logical sequence are they *necessitated* by the general principles?

I protest against the imputation of any desire or unwillingness to present Swedenborg, or his doctrines in any other light than that of truth and fact. He and his religious system are to my mind an insolvable mystery. Possibly the fault may be in my mind. I confess that I am not relieved from doubt and distrust, even by the reasoning of Prof. Bush. I can sympathize with him in the sacrifices which he makes to his convictions of truth, and I cherish for him an unabated respect and love; but I cannot accept the religious views, in which his mind so firmly rests. And I would rather rest under the charge of mental imbecility, and of sophistical reasoning, than under that of misrepresenting Swedenborg, which he brings against me, upon which I must now, as well as I can, vindicate myself.

"That concubinage is allowed in heaven," is a tenet, which, Mr. Bush says, Swedenborg "never taught." My authority for ascribing it to him is found in the "True Christian Religion," 832 paragraph, on the 740 page of the Boston edition of 1843, where I find the following,—"The Mahometan *heaven* is distinguished into two: in the lower one, they live honestly *with several wives*, but no others are elevated thence into the upper heavens, than those who give up their concubines and acknowledge the Lord." I quote the last part of the sentence to avoid all appearance of injustice, and to show, "that several wives," and "concubines" are convertible expressions. With this passage before me, does it argue any particular obtuseness of my "moral sense," to feel at ease, after having attributed to Swedenborg the tenet, "that concubinage is allowed in the heavens?"

N.

NEW PUBLICATIONS.

THE CHRISTIAN EXAMINER. NOV.

The present number of this periodical contains, 1st, a judicious, careful and discriminating review of the Life of Jesus by Strauss. The second article, *The true idea of Priest and King*, is a beautifully written address delivered before the Alumni of the Theological School at Cambridge, last summer. Then follows an article interesting to those curious in such matters on the Artistic Representations of the Trinity. Arcle fourth presents important considerations for ministers, and we should rejoice if its recommendations could be carried out in practice. The notice of Dr. Greenwood's Miscellaneous writings is what it should be. The article on Cheever seems to us a little too severe; but we are not acquainted with Dr. Cheever's writings. The notice of the *new hymn book* is wise and just, and the last article, on Congregationalism, is eminently sound in its principles and deserves to be carefully considered.

On the whole, this number of the Examiner, fully sustains its high reputation as an able, interesting and useful work.

PAPERS ON THE SLAVE POWER. By John G. Palfrey.

We think this decidedly the ablest treatise on the subject we have seen. We are not conversant enough with all the wires of political parties, to judge of the truth of some of the statements relating to persons and matters of fact. But as a treatise on American Slavery, its origin and progress, its influence and tendency, and especially its connexion with the North, it deserves the careful attention of every one who would understand the subject. The doctrines of the pamphlet must derive additional weight from the character of the writer, whose conduct in freeing, at a heavy pecuniary loss, the slaves which he inherited, shows, beyond all question, that he believes what he says, and is ready to make sacrifices in support of his principles.

By the by, it puzzles us a little to understand what could have been the motives of the Christian Watchman in publishing such a notice of this pamphlet as it has. Thinking so highly as we do of that paper and its general good manners and good spirit, we cannot understand how its columns would be permitted to contain an article so unworthy.

THE MONTHLY RELIGIOUS MAGAZINE.

The following notice from the (London) Christian Reformer, shows that this excellent periodical is appreciated by our brethren in England.

"This Magazine, edited by Rev. F. D. Huntington, steadily maintains its interest and fulfils its promise 'to furnish religious reading of a popular kind.' It is, without being controversial, Unitarian in its doctrine and Catholic in its spirit. It will, we think, better supply the means of estimating the characteristics of Boston Unitarianism than any of the several religious periodicals that cross the Atlantic. The June No. opens with the plain but sound-hearted and well-thought-out sermon by Rev. E. Peabody developing the causes, process and cure of Pauperism. In the *Ministry at Large* (our *Domestic Mission*) alone does the preacher find the needed *moral influences* 'competent to meet and counteract the causes that are creating' pauperism. The Rev. J. N. Bellows contributes to the same No. a paper on 'Temperance,' in which the extravagances of what is called the 'Temperance cause' are not spared. He distinguishes temperance from abstinence. He speaks of ardent spirits as destructive to life when used as a beverage, though valuable in medicine and the arts. He also advocates the disuse of wine upon the ground of expediency, 'not because it is a poison, a drink *malum in se*. Here is the rub. The Temperance advocates say it *is* a poison. They call cider a poison. Now the public do not believe their statements, because they are not true."

In the July No., are some good remarks by the Editor on the Anniversary Week of 1846; also a very interesting paper, entitled 'Impressions of American Scenery,' by Rev. Charles T. Brooks, from which we had marked passages for extract; but our space is exhausted."

THE UNITARIAN AND FOREIGN RELIGIOUS MISCELLANY. Oct. 1846.

The selections for this little work are very judicious, and give a good idea of what is said in foreign Unitarian Journals.

GAZATEER OF MASSACHUSETTS. By John Hayward.

A vast amount of interesting information relating to the different towns of Massachusetts—more, probably, than within the same compass anywhere else—is contained in this neat, and to us very attractive volume. It ought to be within the reach of every intelligent man in the State. We might, possibly, if we were disposed, find fault with some things. For example, we can hardly see what excuse there could be for taking up (pp. 168–170) nearly five columns of a Mass. Gazeteer with an account of the "Water Cure" establishment at Brattleboro', Vt.—But, nevertheless, the book so far as we have examined it, is correct and to the point, and we set a high value upon it as a manual to have always at hand.

THE PEOPLE'S JOURNAL.

We see no periodical which has more life and spirit of the right kind than this. It numbers among its contributors quite a company of the most popular writers in England, and the work is worthy of the laborers. Though published in England, it is furnished here by Crosby & Nichols at a low price.

THE INTERESTING LETTER here to annexed tells the story of a fact, which is worth, to humanity, all the victories that have been gained by war during the present century. The institution of the Farm School is one of our noblest charities, and the labors of the individuals who direct and sustain it will not go unrewarded.—The writer of the letter was in Boston in September last, and visited that worthy old gentleman, Mr. Joseph Austin, to whom he felt unspeakably grateful for his early kindness to a neglected boy whom he had saved from ruin.—The letter was written to one of the Directors of the Farm School:—

HURON, *Wayne County, N. Y.*
Sept. 22d, 1846.

Dear Sir,—I hasten to fulfil my promise to write you a few lines, giving two or three leading events in the history of one of your *Farm School Boys*.

It is right that you should occasionally see the fruits of your benevolent enterprise in endeavoring to lead immortal minds from the paths of wretchedness to those of happiness. And I am happy to be one out of many, who, by the grace of God, have been benefitted by that blessed asylum. I became a member of it at the

early age of about four years, being the sixth pupil admitted to its privileges. I well remember that event, and the little incidents connected with it. It was an event which shows the nature of your benevolent institution, in leading the helpless wanderer from the path of danger to one of safety.

Figure to yourself a little urchin about four years old, *ragged* and reckless, running after the noise and show of a military company, as they pass through the *North Square* in Boston. He lives in that two story wood-colored house in the centre of the south row of the square. A gentleman, (Mr. Joseph Austin) appointed as an angel of God's providence, takes that boy by the hand and inquires for his home, leads him to his mother and thence to the asylum as a future home and a school,—a school, ordained of Heaven and fostered by the benevolence of men taught of God. This event, doubtless, changed the character of my whole life, from ignorance, profanity, dissipation and moral darkness, to that which has resulted in my present condition of preaching the *Gospel of Jesus Christ*.

I feel thankful to God and to my benefactors in Boston, that this event occurred at such an early period, while the moral character was favorable for improvement. For *seven years* I was a member of the asylum—a full period of apprenticeship.

We were about forty in number. We grew up under the instruction and government of a good family school. There were many little incidents of interest, during our education of seven years, which could not be well put in a letter; but which combined to form our disposition and character for after life. We were daily exercised in reading, writing and arithmetic; these were sources of great pleasure to me, and laid the foundation for habits of study in later years. The same kind Providence which brought me into the school, seemed to control the events of my leaving it. Hon. Nathan Appleton placed me under the care of his father-in-law, Thos. Gold, of Pittsfield, Berkshire county. I have ever since been as one of that kind and excellent family. At about the age of nineteen I became more than usually convinced of the importance of the truths of the Gospel. I saw that the spirit of Christianity was the "one thing needful," and I endeavored to embrace it. About two or three years afterward, a new and unexpected event occurred, while I was in the city of Lowell as clerk with William Gardiner, son-in-law of Thomas Gold of Pittsfield.

Mr. Gardiner was as a faithful father to guide and strengthen me in the Christian spirit, and encouraged me in the performance of Christian duties.

I was then heartily engaged in the studies of the Sabbath School. On one of these Sabbaths the question was put to me whether I would be willing to pursue a course of study for the ministry. The thought of aiming to be qualified for the ministry struck me with astonishment.—It was like pointing me to an impossibility: but still it was urged; and after many trembling apprehensions, I ventured upon a course of elementary classical studies. I entered Williams College in the fall of '32, and graduated in the fall of '36. During this period I was assisted by the family of Thomas A. Gold and Nathan Appleton and the American Education Society, also by manual labor and teaching school.

After finishing my College studies, I commenced theological studies privately, in connection with teaching. Being successful in this employment, I thought it advisable to make it as far as possible my preparatory school for the ministry. I was for two years Principal of the Auburn Female Seminary. For the two following years I was Principal of the Male and Female Academy in Binghampton, Broome county, N. Y.

Although I was unanimously requested by the Trustees to continue in this Academy, I thought it my duty to close up my labors in teaching, and take license to preach. I did so, and was licensed in 1844, and soon after received a call to take the pastoral charge of this church, in Huron, Wayne county, N. Y., where I still continue.

On my visit to Boston, this fall, I visited the Farm School, and was happily reminded of my connexion with it. I saw there sixty-eight bright faces of boys set apart from evil influences, and nurtured for glorious prospects; sixty-eight immortal spirits planted together upon that island of holy visions—a nursery of virtue, a garden of God. Mr. and Mrs. Morrison are happily qualified for the immense responsibility of parental care over those children. May God bless their labors, and reward, a thousand fold, the benevolent exertions of those gentlemen who have been and those who still are the supporters of this happy institution. Please to accept my heartfelt gratitude for your kind attentions in making my visit a continued season of happy associations. Blessings from Heaven cannot fail to shower daily upon your head, your heart and your family, while you thus labor for the good of society. Yours affectionately, in the bonds of Christian love,

JOHN H. WILSON.

CHURCH OF THE SAVIOUR.

The Rev. Henry W. Harrington of Albany, preached an excellent didactic discourse in the morning, from 14c. 13v. of Romans: "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." The aim of the sermon was an examination into the power and character of the example which we are constantly exerting upon others. Every act of our lives, though not intended so by us, has either assisted in fortifying or breaking down some good resolution on the part of another; and we are teaching a combination of lessons to others. In what a diversity of ways are we scattering abroad our influences—sometimes with the slow progress of the engraver's burin and at others with the lightning swiftness of the daguereotype! and how frequently do the most momentous issues hang upon our examples! There are always some just at a crisis of religion, like a rock of hundreds of tons poised upon a pivot, and which a child may topple over. How many fountains of contrition are sealed up by an inopportune jest; and how many wretches sink down to pollution, thrown back by the suggestion of another opportunity for sensual gratification.

> "Full many a shaft by archer sent
> Has reached an aim he never meant;
> And many a word at random spoken
> The firm resolve has often broken."

The speaker related several anecdotes in point. We may fly away with a light heart from our degradation, but the possibility of sinking the soul of another in the sin of pollution should make us pause and stand aghast. * * The music of this church is generally eminently good, and this is not the least unimportant part of public worship. [Brooklyn Eagle.

THE SCOTCH FREE CHURCH.

The efficiency of the *Voluntary* principle in sustaining religious institutions, is pretty fully vindicated by a summary of facts contained in the London Times:

This Church, says the Journal, whose existence as a separate body dates no farther back than 1843, pays $319,968 yearly to its appointed ministers; provides for its widows and orphans; expends 39,996 per annum, on its home missions. It has a college with scholarships for poor students; and with professors and tutors receiving salaries amounting to $17,776 a year. It has its normal and general schools, probationers and catechists and travellers. Not only does it walk alone so sturdily, but it extends its arms to others. It has six missions in India, and six stations in Eastern Europe and Asia Minor, for the conversion of the Jews. It has made grants to the evangelical societies of Switzerland and Belgium, the Bible Society at Toulouse, and the Gustavus Adolphus Society of Germany. It has translated the Assembly's Catechism into the Armenian language, and has despatched a Portuguese catechist from Maderia to Bombay. It promises a temporary support for Hebrew converts in Hungary, and for Hindoo converts in Calcutta, supports missionaries with insured lives in Southern Africa, and has despatched a philosophical apparatus to the great Fish river.

MISCELLANEOUS ITEMS.

REPORT MADE TO THE PROVIDENCE ATHENÆUM, *at the 11th Annual Meeting, &c.* We have received this pamphlet, giving an account of the condition of an institution, of which the city of Providence may well be proud. It has been in existence only ten years: and now contains 13,002 volumes—most of them, according to the report, valuable and standard works. The Athenæum is conducted at an annual expense of about $2500, and is one instance among many others of what is doing in a magnificent manner for the interest of mind in Rhode Island.

☞ The Atlas gives the following account of a new Episcopal church, recently consecrated in Plymouth. We are glad to record such instances of the union of cheapness and beauty in churches. The resolution of the Bishop is most wise.

The church is a handsome and simple Gothic structure, erected at the small expense of about $4000, by the celebrated achitect Mr. Upjohn. Its exterior consists of a covering of rough boards, placed longitudinally, and painted with a sober neutral tint. Its interior is lined throughout, to the top of the open roof, with a perfect imitation of oak. The pews are painted in the same manner, and all the arrangements are, in a high degree, chaste and simple. It seems wonderful that so solemn an impression, can be produced in so small a building. The church has also, through the exertions of its indefatigable minister, Mr. Snow, the high moral beauty of being wholly *free from debt*. Bishop Eastburn will not consecrate a church that is in debt.

COMPLIMENTARY. The Collector of this port has received a complimentary letter from the British Minister and the Secretary of State, accompanied with a large gold medal for Capt. Barstow of this port, as a testimony from the Queen for his humanity and perseverance in saving the lives of an English crew which had been shipwrecked. [N. Y. Paper.

THE STATE HOUSE. The stairs leading to the cupola have been relaid with southern pine, the old stairs having been entirely worn out by the constant rush of visitors.

Last year, during the months that the cupola was open to visitors, (from April to November inclusive,) 54,250 persons visited the cupola. During the present season, 31,243 persons ascended to the cupola up to the end of September. The average number of visitors per day during the season is about 300. [Journal.

A NOVEL GRAVE. One "John Brown," writing from Gen. Kearney's camp, "on the Plains, July, 23d," thus describes an Indian grave discovered on their route:

"The other evening, at our camp, near the 'crossing,' I found, in the top of a large cotton-wood tree, the grave of an Indian—probably a chief—the body wrapped in skins, and laid on mats resting on his lodge poles, which were passed across two large limbs of the tree. Another package, which I could not make out, I was told by some of the men who climbed up to it, held his bows, arrows, war club, medicine gourd, &c. The birds had picked several holes through his winding-sheet to get at his flesh. Over the whole deposite the skin which had probably been used for his lodge, was tightly stretched, and the whole establishment was well secured to the tree by strings cut from buffalo hide. We left him alone in his glory, with his airy resting place undisturbed."

THE CHOLERA. Information received at Constantinople from Trebizond, announces that the cholera, after making great ravages in Teheran and proceeding in the direction of Tabris, has reached the city of Kasbin, carried off several hundreds of its inhabitants, and is now spreading in a south-easterly direction. This scourge, in this retrogressive course has already extended to Ispahan. During the month of August, its victims numbered from two to three hundred a day at Teheran; among them were the son of the Shah of Persia, his minister of foreign affairs, the director of the police and a dragoman attached to the English embassy. At length the epidemic has exhausted its strength in the capital of Persia.

ANOTHER GOOD STORY ABOUT THE NEW POPE. The following anecdote is related in a private letter from Rome, dated Sept. 16th. A soldier belonging to the papal troops, recently presented himself before the Pope, and presented him with some bread of wretched quality, saying to his Holiness that the galley-slaves were not compelled to eat any poorer food. The Holy Father asked why he had not applied for relief to his superior officers; he replied that he had sought relief from the contractor, but that he had been repulsed with insult. The next day, the Pope sent for Monsig'r Spada, the Secretary of War, and, after a little conversation, invited him to take breakfast with him. One of the servants presently came in with the piece of bread of the soldier on a plate, and set it before the Minister, who turned pale at the sight of it. The Pope then said, in a serious tone of voice: "Will you not eat? Do you not like the bread? Yet it is the same with which my soldiers are fed." The Minister replied that he was not, before, aware of the fact. The Pope replied: "But I know it,—I know, moreover, that the complaints of my soldiers are not listened to, because my officers are corrupt." The Minister withdrew in great confusion. An investigation was ordered. The friend of Count N. who had distributed the bread, the contractor, and the baker were arrested and conducted to the Castle of St. Angelo. For the present, rations are distributed to each man, with the means of purchasing each one his own bread. [Atlas.

THE NEW PLANET. The following communication from Lieutenant Maury, the superintendent of the National Observatory, to the Secretary of the Navy, respecting the observation of Le Verrier's new planet, has been obligingly furnished us for publication. The great interest of the subject, and the unequalled triumph of mathematical science displayed in the prediction of the French astronomer, as now fully confirmed by observation both here and in Europe, will commend Lieutenant Maury's paper to the attention of our readers. [Washington Union.

OBSERVATORY, }
Saturday night, Oct. 24, 1846. }

SIR—The newly discovered planet, Le Verrier, was observed here last night with the fourteen-foot equatorial, and again tonight with the west transit, the mural and meridian circles, together with the equatorial. Its motions among the stars is too slow to be detected by the observations of a single night. Therefore, before pronouncing it to be the planet, I preferred to wait for the result of the second night's observations.

With the assistance of Lieutenant D. D. Porter, I had commenced a search for this planet with the equatorial on the 15th instant, by sweeping from R. A. 20h. 40m. to 22h. to 40m. in alternate belts of 20m. on each side of the parallel of 13 deg. south declination. The belts swept on the 15th, were from 12 deg. 40m. to 13 deg. and from 13 deg. to 13 deg. 20m., each occupying two hours, in which every star down to the 12th magnitude inclusive that crossed the field, was carefully observed and measured.

On the 16th, the belt swept over was from 12 deg. 20 min. to 12 deg. 40 min.; but the night proved highly unfavorable, and its corresponding belt, viz: from 13 deg. 20 min. to 13 deg. 40 min., was postponed for the next night.

Before however, an opportunity occurred for continuing the work, Lieut. Richard Bache presented me with a copy of the London Evening Mail, of the 2d instant, announcing that the planet had been first seen at Berlin, on the 23d ult., and afterwards on the 30th by Mr. Hind, Bishop's Observatory. From these two observations its place was computed, and found to be in the middle of our deferred sweep.

The night was hazy, but I turned the telescope upon the supposed place, and found in the middle of the field a white star of the 8th magnitude, which was not contained in any catalogue. This I supposed to be the planet.

Completing a series of differential measurements upon it with star 7648 B. A. C., I reduced the aperture, put on higher powers, and commenced to explore for satellites. I thought I could catch glimpses of two spurs (a straight line joining them, passing through the centre,) above and below the planet. Without knowing what I had seen, Lieut. Porter examined and described the same appearance.

Whether these two faint points were an optical illusion, satellites, or the extremities of a ring, with its plane passing near us, I hoped tonight's observations would enable us to determine; but the atmosphere is thick with the haze of an Indian summer, now at its height, and the examination has been worthless.

The planet may be seen with a good spy-glass. Its motion among the stars is about 2 seconds a day. At present it is the first of an equilateral triangular group, the other two component's of the triangle being yellowish stars of the ninth magnitude, about 1 deg. 20 min., or three and a half times the diameter of the sun, north of Saturn.

The following are the results of our observations so far, which may, however, require a small correction, on account of the star of comparison, 7648 B. A. C.

OBSERVATIONS OF LE VERRIER, WASHINGTON OBSERVATORY.

1846. Oct.	Mean time.	Le Verrier's right ascension.	Le Verrier's south declin.	Observer.
	h. m. s.	h. m. s.	d. m. s.	
23,	8 53 10.9	21 51 32.33	13 33 15-6	Lt. Maury.*
24,	6 51 15.8	21 51 30.51	13 33 20.3	do†
24,	7 39 23.2	21 51 30.74	.....	Lt. Almy.‡
24,	do	.....	13 33 23.3	Prof. Coffin.§
25,	do	21 51 30.76	13 33 23.1	Lt. Maynard.‖

Instruments. * Equatorial inch, 7698 B. A. C. † Do. do. ‡ West transit instrument. § Mural circle. ‖ Ertel meridian circle.

The discovery of this planet may be considered the greatest achievement of theoretical astronomy. Astronomers had long since observed that Uranus suffered perturbations in his orbit, for which they could not account by any known cause of disturbance. They conjectured, indeed, that it might be owing to the attraction of a planet out upon the confines of the system, perhaps, but which was considered beyond their reach.

A Frenchman takes up the subject in his closet, and there, with the perfection of mathematical skill, creates his hypothetical planet, gives it mass, assigns an orbit, and a period of revolution to it; and then sets it in motion at a distance inconceivably remote.

He tries his problem, varies his conditions, and tries again. At last the position, mass, orbit, motion, and place are such that its attraction satisfies the anomalies of Uranus. Astronomers are astonished at his depth of research, and amazed with his results. He tells those at Berlin where to turn their telescopes; they point them according to his directions, and the new planet "Le Verrier" is there.

I have had occasion before to admire the accomplishments of this savant, displayed among other occasions in predicting the transit of Mercury (in May, 1845) across the disc of the Sun. The English Nautical Almanac, the Paris and Berlin Ephimerides, all differed among themselves as to the beginning, duration and end of this transit.

Seeing the discrepancies among such authorities, M. Le Verrier, from a new set of tables prepared by himself made his predictions, which differed from all the rest, and were confirmed by our observations in a remarkable manner.

The probable distance of this new planet from the earth is not less than three thousand millions of miles, and its period of revolution upwards of two hundred years—perhaps nearly three times that of Uranus. Its discoverer thinks it the larger of the two.

I have the honor to be, very respectfully, your obedient servant,

M. F. MAURY.
Lieutenant United States Navy.

The Hon. JOHN MASON, Sec'y of the Navy.

MONDAY MORNING, 26th.

P. S.—I add the result of last night's observation. The weather was more favorable last night than it has been, with the exception of increased moonlight in the early part of the evening. But I could see no appearance of satellites.

The star of comparison, No. 7648 of the British Association catalogue, was also observed, and its place here found to accord very nearly with our observations. M. F. M.

OBSERVATION ON THE 25TH OCTOBER.

Mean time.	Le Verrier's right ascension.	Le Verrier's south declin.	Observer.
h. m. s.	h. m. s.	d. m. s.	
7 44 42.1 ●	21 51 29.11	.....	Lt. Maury.*
8 05 54.0	.....	13 32 29.0	do.†
8 35 25.7	21 51 29.14	.....	Lt. Almy.‡
.....	.....	13 33 31.3	Prof. Coffin.§
.....	21 51 29.14	13 33 28-5	Lt. Maynard.‖

Instruments. * Equatorial. † Do. ‡ West transit. § Mural. ‖ Meridian circle.

We copy the following anecdotes not because the good deeds were done by a *Governor* and deserve publicity on that account; but simply because they are examples of Christian benevolence, and such as may and ought to be imitated in their spirit, when an opportunity offers, by all men, whether magistrates or not. We do not like this giving publicity to simple acts of kindness on the part of men high in office—as if the virtue of Charity gains in brightness when exhibited by those in elevated station.

A poor woman in Pittsfield was recovering from a severe fever. She belonged—as we heard the the story—to the Congregational Church in that town and was, of course, entitled to the particular sympathy of that church. As is usual in such cases, it was quite necessary that she should ride out and enjoy the fresh air. But she was too poor to incur the expense of hiring a horse and carriage. Gov. Briggs—who is a member of the Baptist church—heard of it; and what did he do? Did he wish that *some one* might minister to the necessities of this poor woman? No! He took his own horse and carriage, and invited her to ride out with him every fair day, until she was fully restored to health.

But this is not a solitary case. Not long since, a locomotive was thrown from the track of the Western Railroad, near Westfield, by coming in contact with a cow, and the engineer or fireman was so badly hurt, that it was necessary to amputate one of his legs. During the hot and oppressive days of July or August, he became very much depressed in spirits, and fatal consequences were apprehended, as much from this cause as from any fatal indications of the wound. Gov. Briggs had seen the man at Pittsfield. Having learned his misfortune through the papers, while stopping at Springfield on his way to Boston, he inquired out the unfortunate man and went to see him. The poor man was so delighted to think that the *Governor* should come to see him, a comparative stranger, while others, better acquainted passed him by, that he was lifted right up, and from that time rapidly recovered. This and subsequent visits of the Governor did the unfortunate man more good than all the medical men in the Commonwealth could have done.

THE CULTIVATION OF RICE ON THE DELTA OF THE RHONE. The Marseilles Courier states that this important subject received great attention, and was fully discussed at the late session of the Scientific Congress, which met in that city on the 9th of September last. It was shown that the experiment had been fully tested, and that rice could be advantageously cultivated in the salt marshes of the south of France. The crop was abundant, and the quality of the grain fine. This cultivation will create an entire revolution in the marshy and now nearly uncultivated regions of France. A value will be given to millions of acres now nearly worthless, yielding an estimated value of 250 francs a year to each acre. No human foresight avails to estimate the immense effect this culture may hereafter exert upon the trade of Marseilles, which will be the central market of this article, destined to become the most important product of France—madder not excepted. [Atlas.

HARVARD UNIVERSITY. The annual catalogues of the officers and students of the University at Cambridge, lately printed, contains a list of 37 officers of instruction and government, and of 605 students, including graduates and under graduates.

The classes of *graduates* consist of the following numbers, viz—Theological students 21; Law students 116; studeuts attending Medical Lectures 159; Resident Graduates, not pursuing professional studies 14; total 330.

Undergraduates. Seniors 62; Juniors 56; Sophomores 85; Freshmen 69; University Students 3: total 985. [Advertiser.

PUBLIC PROMENADES. It is gratifying to observe the plans in progress throughout England to extend and improve the Parks, public gardens, &c. of that "fast-anchored isle." Victoria Park, on the east side of London, is said to be improving in its appearance, and the government have lately been memoralized to secure Battersea fields, as a been memoralized to secure Battersea fields, as a place of exercise and promenade for working classes in London and the neighborhood.

Mr. Sotherton, at Devizes, is about enclosing a large common of his own, with a view of introducing walks and plantations or other means of rendering it useful and pleasant as a place of public resort.

Mr. Yates, a distinguished Unitarian of Liverpool has given the magnificent sum of $250,000 to aid in the establishment of public parks for that portion of the kingdom. This donation contemplates in part, perhaps, the new grounds of this character at Birkenhead.

Mr. Strutt's princely donation of a garden to the city of Derby is too well known to need being noticed.

A noble earl in the interior of England is said to be emulating these brother commoners in the endeavor, so worthy, of an enlightened age, of providing public pleasure grounds and gardens.

What are WE doing in this way?

THE MOON THROUGH LORD ROSSE'S TELESCOPE. Dr. Scoresby, of Bradford, Eng., still continues to lecture on the appearence of the Heavens through the monster telescope of Lord Rosse. He describes the moon as appearing in great magnificence through this famed instrument, seeming like a globe of molten silver, whilst every object of the extent of one hundred yards was quite visible, and edifices of the size of Yorkminster, might therefore, he said, be easily perceived if they had existed. He stated that there was no appearance of any thing of that nature, neither was there any indication of the existence of water nor of an atmosphere. There was a vast number of extinct volcanoes, several miles in breadth; through one of them there was a line in continuance of one, about 150 miles in length, which ran in a straight direction like a railway. The general appearance, however, was like one vast ruin of nature; and many of the pieces of rock, driven out of the volcanoes, appeared to be laid at various distances. The Doctor said he expected it would soon be competent to Daguerreotype the image of the moon upon the speculum, which could not be done at present, as the moon was not stationary, but he stated that the Lord Rosse contemplated a piece of mechanism to move the telescope to a certain distance, with a motion corresponding to the movement of the moon.

Dr. Scoresby further remarked that the *nebulæ* already observed were between one and two hundred, which was doing well considering that the observations had often been obstructed by cloudy nights. Although this great telescope had been erected nearly two years, it has not been in complete operation more than six or seven months, and already the nebulæ not before fully examined have been discovered to be a collection of suns.

[London paper.

MARRIAGE QUESTION. We mentioned, the other day, that the Rev. Mr. McQueen, who had been deprived of his ministerial charge for marrying his deceased wife's sister, had been restored to the communion of the Church, and to the exercise of the functions of the gospel ministry, by the Presbytery of Fayetteville; and that the minority of that body had appealed to the Synod of North Carolina. The Synod have had the long disputed case before them, and by a vote of 34 to 10 sustained the Presbytery's act of restoration. The minority, although very small, have determined to carry the case up to the next General Assembly, where, we suppose, it will be finally decided, and with it the interesting question which it involves. [N. Y. Com. Adv.

JUPITER AND HIS MOONS. There will be a most beautiful and interesting grouping of the moons of Jupiter on the eveing of the 2d of November at 9 o'clock, when all will appear to the eastward of their primary, in rare and close companionship. The 2d and 4th moon occupying a position nearly parallel with the belts, and once his diameter from his limb. The 1st and 3d parallel with his equator, and distant 2 and 3 diameters; owing to the rapid and now opposite motion of the first and second satellite, this convocation of worlds will be of short duration, and the beautiful groups will separate, but not as a distinguished lecturer has said, "never to meet at the same time on the same side of their magnificent primary," but again on the evening of the 30th December, at 7h. 16m. mean time as if by mutual consent, they congregate and occupy the opposite or western hemisphere of Jupiter, where in bold and beautiful relief they will exhibit the same triangular configuration as described on the 2d. The belts of Jupiter, which for a series of years have exhibited marked inequalities of distinctness, this year are strong and well defined. [New Bedford Mercury.

DISCOVERY OF A NEW PLANET. M. Galle, a Prussian astronomer, discovered at Berlin, on the 23d of September, the planet whose existence M. Le Verrier, a French astronomer, had theoretically demonstrated. Its appearance is that of a star of the eighth magnitude. Its orbit lies far beyond that of the planet Herschel, and it is a very large body, as its disc is two or three seconds in diameter.

A GREAT GALE has been experienced all along the southern coast and at Havana. We copy a few particulars.

During the hurricane, in the city it was dangerous, from large sheets of lead and tile pots blown down from the tops of the houses. These lay about in every direction: and were in many instances, carried by the wind to a great distance. The beautiful Palmetto, and other trees which adorned the Garernoro Square, were broken and torn down, even the lamp posts &c. The wind was strongest about nine o'clock, at which time it shifted suddenly to the N. W., and blew with terrific violence. The air was filled with dense clouds of "spoon drift," or salt spray, which it was impossible to face. This spray was carried for half a league into the country, and deluged the houses, entering the crevices, and flooding the streets. The surf and spray was seen to dash high over the lanterns of the Light House on the Moro Castle.

Many houses were blown down or unroofed. The beautiful Passeo, the fashionable drive and promenade of the citizens, suffered in its shrubs, trees and plants.

HAVANA, Oct. 17, 1846.

We have to announce with deep regret, that we have again been visited with a terrific hurricane, far more destructive in its effects upon the shipping in the harbor, than that of 1844. It commenced on the evening of the 10th and lasted until 11 o'clock the next morning. Out of 104 sailing vessel, steamers and vessels of war in our port, all but 12 have been sunk, wrecked, dismasted or otherwise severely injured; besides which 40 or 50 coasting vessels were destroyed. In the city and environs, the injury to the buildings, trees, &c., has been immense, and many lives have been lost. The accounts from the country are as yet incomplete in the information, and vary a great deal. In some districts the damage both to the sugar cane and the buildings on the estates has been immense: in others it has been somewhat lighter. The total diminution of the crop in consequence of this calamity, will no doubt be very considerable, though we have not data enough as yet to make an estimate.

There has been in session in this city, since Tuesday last, a convention composed of clergy and laity delegates of the Unitarian denomination, from all parts of the union. On Wednesday afternoon, there was a collation prepared, and a very large gathering of these delegates, and of the Unitarian congregation of this city, male and female, in the Assembly Buildings, at which the officers of various Beneficial Societies were present by special invitation. It is rare in this city that ladies make a part of such a festivity, and yet we have seen it elsewhere, and believe that such arrangements will be found gratifying. There were several addresses from the reverened delegates, all of them interesting, and some of them of surpassing beauty and eloquence. [U. S. Gazette.

*** The Thursday Lecture was preached this week by Rev. S. D. Robbins of Chelsea, from Mark x. 13—16. "And they brought young children to him, * * * and he blessed them."

Subject,—The Mission of children.

ERRATA. In the extract on the fifth column of our first page, near the close of the first paragraph, for "*action* of the mind," read, "*inaction* of the mind." Near the middle of the next paragraph for "*equality* of the objects," read "*quality*", &c.

It is with deep sorrow that we hear, just as our paper is going to press, of the death of Hon. Dudley L. Pickman of Salem.

☞ REV. DR. GANNETT will preach a discourse on Temperance at his Church in Federal street, on Sunday evening, Nov 8, commencing at 7 o'clock. As he does this by request of the Boston Young Men's Total Abstinence Society, it is to be hoped that the young men of our city will avail themselves of the counsels of this able divine at a time when increased temptations require the practice of sterling principle to resist them.

☞ J. B. GOUGH will deliver an Address on Temperance next Sunday evening, at the Tremont Temple, at 7 o'clock. Music by a select choir. Admittance 12½ cents. n7

☞ REV. CHARLES SPEAR will deliver a Discourse on the treatment of the Criminal, in the Rev Mr Allen's Church, Northboro', next Sunday. n7

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet in Concord, at Rev Mr Frost's, on Tuesday, 10th inst.
n7 WM. NEWELL, Sec'y.

☞ ALBANY FESTIVAL. The occurrence of an exciting State election on the First Week in November, the time appointed for the Festival, and which was unforeseen, induces a farther delay. The time is now definitively fixed for the 18th, 19th and 20th of November.

Our friends will see the propriety of having all articles intended for us placed in our possession early in the preceding week. Boxes directed to "H. F. Harrington, 250 Lydius street, Albany," and put in charge of the Expresses on the Railroads, &c., will be promptly delivered. H. F. HARRINGTON.
Albany, Oct 31, 1846.

☞ The MIDDLESEX NORTH ASSOCIATION will hold their next meeting at the Rev Mr Morse's, in Tyngsboro', on Wednesday, Nov 11th, one week later than the usual time, at 10 o'clock, A. M.
o31 JOS. C. SMITH, Scribe.

☞ UNION PASTORAL ASSOCIATION. The Association will meet on Tuesday, Nov 10th, at Rev F. D. Huntington's,—residence on the Highlands, in Roxbury. SAML. OSGOOD, Scribe.

MARRIAGES.

In Jamaica Plain, by Rev Dr Gray, Mr James S. McCleland to Miss Ann Frances Seaverns.

In Medford, on Tuesday evening, by Rev Mr Stetson, Mr George H. W. Bird of Boston, to Miss Amelia Stanwood, daughter of Capt Andrew Blanchard of M.

In Salem, in the East Church, by Rev Dr Flint, Mr John G. Willis to Miss Eliza Wallis.

In Uxbridge, 2d inst, by Rev Samuel Clark, Mr S. W. Wiggins of Ashland, to Miss Charlotte M. Thayer of U.

In New York, 27th ult, at Trinity Church, by Rev Dr Wainwright, Mr Thomas R. Watson to Mrs Mary Humphrey, both of Salem.

DEATHS.

In this city, 2d inst. at the residence of Dr Fitch, Nahum Ball, 24, son of Dr. S. Ball, of Northboro', and a member of the Junior Class in Harzard University.

"That life is long, which answers life's great end."

1st inst, Helen Rebecca Smart, 7 yrs.

29th ult, William Chapman, son of Ozias Goodwin, Esq. 11 weeks.

In Watertown, 28th ult, Gertrude, infant daughter of Charles R. Bond, 7 mos.

In Weston, Mrs Ann, widow of the late Samuel G. Derby, Esq. 86.

In Salem, on Tuesday, William Dean, 71.

In Gloucester, West Parish, on Tuesday night, of scarlet fever, Rev Henry C. Jewett, a native of Rowley, 44.

In Cotuit, Barnstable, 22d ult, Rowland Thacher Crocker, Esq. 73.

In Concord, of typhus fever, Mrs Sarah Bridge, 67, widow of Capt John Bridge, of Littleton, and daughter of the late Joseph Stevens of Andover.

In Chicago, Illinois, 22d ult, John H. Richards, M. D., of Dedham, Mass., 42, a graduate of Harvard University of the class of 1822.

In Madison, Indiana, 26th ult, Mrs Harriet Mellen, formerly of Boston.

THE MOST
AGREEABLE, EASY, PLEASANT
AND NATURAL STYLE OF SETTING
TEETH.
DR. MORTON,
(*Late Wells & Morton,*) *No.* 19 *Tremont Row, Boston.*

WOULD take this method to inform his patients and the public generally, that he continues to insert Teeth upon his new plan, but that he has recently made great and valuable improvements which he confidently believes, give him in the insertion of Teeth, equal, if not greater facilities and advantages, than can be found at any other establishment.

The well known character of the operations performed at his office, for several years past, renders it unnecessary for him to mention the peculiar advantages of his system of practice, to any who may have made themselves familiar with it. But as so many strangers are constantly locating in Boston and the vicinity, he deems it proper, to briefly state, what, in his opinion renders his course of practice the most desirable of any with which he is acquainted.

1st, Teeth inserted upon the new principle, are inserted with sufficient firmness to perform the office of mastication, and do not move in the mouth, as is the case with teeth inserted after the old methods.

2nd, They cannot lacerate the jaws and produce inflammation and swollen face.

3d, The taste is not destroyed by plates, improperly constructed, which cover the roof the mouth.

4th, Nothing enters into the composition of the teeth but mineral, and they are set alone upon gold plates.

5th, The teeth being carved in blocks, and so fastened upon the plates, no mucous food, or other matter can lodge around them, and produce a state of the mouth too well known and too disagreeable to be mentioned.

6th, Their style of finish and beauty cannot be surpassed.

Possessing all that is required to secure the above mentioned advantages of his course of practice, Dr. Morton feels confident, in asserting, that no mouth can come under his treatment, in which he cannot insert a set of teeth, that can be worn with pleasure and comfort.

[From the Transcript.]

DENTAL SURGERY.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform in an elegant manner, any operation that may come under the cognizance of a Dentist.

[From the Boston Medical and Surgical Journal.]

IMPROVED DENTISTRY.—Dr. Morton, an ingenious Dentist in Tremont Row, in this city, has recently executed some extraordinary specimens of dental ingenuity, which makes it a difficult question to decide which *looks* the best —nature's work or his!

[From the Recorder.]

Our minds were directed, a short time since, to a piece of work constituting a whole jaw, teeth and all, in one single piece, being a perfect imitation, and which on being introduced into the mouth, we never should suspect any portion of the individual to be artificial. This ingenious invention and piece of work was executed by Dr Morton.

[From the Mail.]

DENTAL SCIENCE.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr Morton, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever in mastication nor is her speech affected in the slightest degree.

[From the Evening Gazette.]

Dr. Morton has made a great improvement in mechanical dentistry. We have seen a whole upper set of Teeth, and we consider the style and finish to be a little superior to any we ever saw. They are inserted by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

DENTISTRY. We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle, and sustained in their place by atmospheric pressure, so firmly that several pounds may be raised by them without removing the plate, which is made, as well as the solder, of the best of gold.—In this way many persons have been enabled to wear teeth with comfort who had given up all hope of any assistance of this kind.

Dr. Morton has studied the Dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual developements, and decay of the teeth, which we have ever seen, imported from Paris, expressly for use.

It is highly gratifying to witness these triumphs of an art so intimately connected with health and comfort. Dr. Morton has extensive facilities for the preparation and insertion of whole sets of teeth. [Christian Watchman.

[From the Boston Post.]

Dr. Morton has been particularly successful in contriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very doubtful nature.

Having witnessed the operation of uniting gold plates as practised by Wells & Morton, I do hereby testify, that the gold used in the place of solder, for uniting the plates is *twenty carats fine*. And when the plates are united in this manner the whole presents the same appearance as if never separated.

CHARLES T. JACKSON, M. D.
Boston, Oct. 28, 1843. No. 27, Somerset street.

☞ See Dr. Morton's advertisement. Having experienced the benefit of his skill in our family, we can cordially recommend him. [Sherbrooke (Can.) Gazette.

The publisher of this paper had an opportunity in witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of. [Christian Register.

DIFFICULT OPERATION.—Dr. Morton has recently performed a difficult operation upon a young lady very successfully. The nature of the case without going into particulars, was a Cleft Palate. The operation proved entirely satisfactory to the young lady operated upon, and will enable her to speak and articulate distinctly. [Transcript.

We lately had an opportunity of examining two beautiful whole setts of artificial teeth, which were set on gold plate of great purity, and soldered with gold of the same degree of fineness, so that no blackening or galvanic effect, or bad taste, can possibly result. This work we learned was done to order for a gentleman and his lady, who came here from Cuba, to avail themselves of the skill of Messrs. Wells & Morton. [Atlas.

We are happy to notice a whole sett of Teeth inserted by Dr. Morton, the upper plate had a 4 lb weight attached to it, and raised from the floor, the plate remaining firm in its place. [Post.

NEXT WHAT?—Animal magnetism, with all its boasted advantages of rendering people insensible to pain, appears likely to be superceded by a discovery of Dr. Morton, of Boston. The patient becomes immediately unconscious and insensible to pain, thus giving an opportunity for the most difficult and otherwise painful surgical operations, without inconvenience. [Scientific American, New York.

An ulcerated tooth was extracted from the mouth of an individual without giving him the slightest pain. He was put into a kind of sleep, by inhaling a portion of this preparation, the effect of which lasted about three quarters of a minute, just long enough to extract the tooth. This discovery is destined to make a great revolution in the arts of surgery and surgical dentistry. [Transcript.

SURGICAL OPERATION.—On Saturday, Dr. Hayward, removed a very large tumor from the arms of a lady, who declared, after she awoke from the effect of Dr. Morton's preparation, that she had not the least consciousness of having suffered pain, the whole ten minutes being passed away in a dream, the particulars of which she related when she arose from the operator's chair. Dr. Morton who is a dentist, has administered the same preparation to persons, previous to extracting a tooth, and they wake up with astonishment at finding the tooth gone. [Christian Watchman.

The patient sitting in a chair, with every thing made ready by Dr. Warren, who extracted the tumor, inhaled the preparation for a very brief space of time, when he fell into a quiet slumber, and the surgeon proceeded to extract thetumor. The patient did not manifest the slighest symptoms of suffering, and no muscular action whatever. He appeared to be totally insensible of what was going on, till very near the close of the operation, which was quite protracted, when he drew a long sigh. [Daily Journal.
eop3m

JACOBS'
Linen and House Furnishing Establishment.

BENJAMIN H. JACOBS, No. 35 Tremont Row, a few doors North of Tremont House, keeps constantly on hand, an extensive variety of every description of Linen Goods and Housekeeping Articles of his own importation, which are all warranted of the very best fabrics, particularly the Linen Goods, being perfectly

POETRY.

THE OLD FAMILY BIBLE.

Sceptic spare this book,
Touch not a single leaf,
Nor on its pages look
With eye of unbelief;
'Twas my forefather's stay,
In the hours of agony;
Sceptic! go thy way,
And let this old book be!

This good old book of life,
For centuries has stood,
Unharmed amid the strife,
When earth was drunk with blood;
And would'st thou harm it now,
And have its truths forgot?
Sceptic! forbear thy blow,
Thy hand shall harm it not.

Its very name recalls
The happy hours of youth,
When in my grandsire's halls
I heard its tales of truth;
I've seen his white hair flow
O'er this volume as he read;
But that was long ago,
And the good old man is dead.

My dear grandmother, too,
When I was but a boy,
I've seen her eye of blue,
Weep o'er it tears of joy.
Their traces linger still,
And dear they are to me,
Sceptic! forego thy will,
Go, let this old book be.

LIFE'S EVENING.

My strength is failing like one growing old;
My friends are dropping one by one away;
Some live in far off lands—some in the clay
Rest quietly, their mortal moments told.
My sire departed ere his locks were gray;
My mother wept and soon beside him lay;
My elder kin have long since gone—and I
Am left—a leaf upon an autumn tree,
Among whose branches chilling breezes steal,
The sure precursors of the winter nigh.
And when my offspring at our altar kneel
To worship God, and sing our morning psalm,
Their rising stature whispers unto me,
My life is waning to its evening calm.

MISCELLANEOUS.

SKENANDOAH.

Who has not heard of the famous Oneida chief Skenandoah? He whose pathway, for sixty years, had been marked with blood; whose war-whoop had resounded through many a terrified settlement, and until the regions of the Mohawk rang with it; and who was in all respects, the *cruel*, the *indomitable* savage. One would suppose that habits, stiffened by so long a period of indulgence, could not be easily, if at all softened and remoulded; that the spirit of the warrior, having been so long indulged in the practices so congenial to the feelings of the savage, could not be subdued, and made to conform to all that is gentle, and peaceful and pious. But all this *was* effected in the person of this chief. He was awakened under the preaching of the Rev. Mr. Kirkland, and became a convert to the faith of the Christian. The tomahawk, the war-club, and the scalping-knife fell from his grasp; the desolations which he had produced he mourned over; he saw, in his mythology, nothing but chimeras; he was penitent—and was forgiven. Nor did he ever abandon the faith he had adopted, but continued a peaceful, faithful, devoted Christian, until his death, which occurred when he was over a hundred years old.

Awhile previous to his death, a friend calling to see him, and inquiring after his health, received this answer (which most of you, doubtless, have heard,)—"I am an aged hemlock.—The winds of a hundred winters have whistled through my branches. I am dead at the top (referring to his blindness.) Why I yet live, the great, good Spirit only knows. When I am dead, bury me by the side of my minister and friend (meaning Mr. Kirkland,)—that I may go up with him at the great resurrection!" He was accordingly so buried, and I have seen his tomb.

KUSICK.

Another case was that of Kusick, chief of the Tuscaroras. He was also an Indian, and had served under La Fayette, in the army of the Revolution. It was usual for him, in company with a few of his leading men, to visit, once in every two or three years, the State of North Carolina, whence his tribe originally came, to see after some claims they had on that State.—In passing through Washington, the old chief would call at my office, for the purpose of submitting his papers, and of counselling with me. On one of these occasions, he made a call before breakfast, at my residence, accompanied by his companions. A neighbor had stepped in to see me, on his way to his office, and our conversation turned on Lady Morgan's France, which had been just then published, and was lying on my table. We spoke of La Fayette. The moment his name was mentioned, Kusick turned quick upon me his fine black eyes, and asked, with great earnestness,—

"*Is he yet alive?* The same La Fayette that was in the Revolutionary war?"

"Yes, Kusick," I answered, "he is alive; and he is the same La Fayette who was in that war. That book speaks of him as being not only alive but looking well and hearty."

He said, with deep emphasis, "*I'm glad to hear it.*"

"Then you know La Fayette, Kusick?"

"O, yes," he answered, "I knew him well; and many a time in the battle, I threw myself between him and the bullets,—*for I loved him.*"

"Were you in commision?"

"O, yes," he replied, "I was a lieutenant; General Washington gave me a commission."

My friend (who was the late venerable Joseph Nourse, at that time Register of the Treasury) and myself, agreed to examine the records, and see if the old chief was not entitled to a pension. We (or rather he) did so. All was found to be as Kusick had reported it; when he was put on the pension list.

Some years after, in 1827, when passing through the Tuscarora reserve, on my way to the wilderness, I stopped opposite his log cabin, and walked up to see the old chief. I found him engaged drying fish. After the usual greeting, I asked if he continued to receive his pension.

"No," said the old chief, "no; Congress passed a law making it necessary for me to swear I cannot live without it. Now here is my little log-cabin, and it's my own; here's my patch, where I can raise corn, and beans, and pumpkins; and there's Lake Oneida, where I can catch fish. With these I can make out to live without the pension; and to say I could not would be to *lie to the Great Spirit!*"

Here was principle, and deep piety; and a lesson for many whose advantages had far exceeded those of this poor Indian. In connection with this, I will add another anecdote, in proof of his veneration for the Deity. He breakfasted with me on the morning to which I have referred; and knowing him to be a teacher of the Christian religion among his people, and an interpreter for those who occasionally preached to them, I requested him to ask a blessing. He did so and in a manner so impressive, as to make me feel that he was deeply imbued with the proper spirit. He employed in the ceremony his native Tuscarora. I asked him why, as he spoke very good English, he had asked the blessing in his native tongue? He said, "when I speak English, I am often at loss for a word. When, therefore, I speak to the Great Spirit, I do not like to be perplexed, or have my mind distracted, to look after a word. When I use my own language, it is like my breath; I am composed." Kusick died an honest man and a Christian; and though an Indian, has doubtless entered into his rest. Vol. II. pp. 83—86. [From Col. McKenrey's Book on the Indians.

THE RETURN OF THE WANDERER.

Some years ago, a pious widow, who was reduced to great poverty, had just placed the last smoked herring on her table, to supply her hunger and that of her children, when a rap was heard at the door, and a stranger solicited a lodging, and a morsel of food, saying that he had not tasted bread for twenty-four hours. The widow did not hesitate, but offered a share to the stranger, saying, "We shall not be forsaken, or suffer deeper for an act of charity." The traveller drew near the table; but when he saw the scanty fare, filled with astonishment, he said, "And is this all your store? And do you offer a share to one you do not know? Then I never saw charity before! But madam, do you not wrong your children, by giving a part of your last morsel to a stranger?"

"Ah," said the widow, weeping bitterly, "I have a boy, a darling son, somewhere on the face of the wide world, unless Heaven has taken him away, and I only act towards you as I would that others should act towards him. God, who sent manna from heaven, can provide for us as he did for Israel; and how should I grieve, if my son should be a wanderer, destitute as you, and should find a shelter, even as poor as this, and be turned unrelieved away?"

The widow stopped, and the stranger, springing from his seat, clasped her in his arms; "God indeed has provided just such a home for your wandering son, and has given him wealth to reward the goodness of his benefactress. My mother! O, my mother!"

It was, indeed, her long-lost son, returned from India. He had chosen this way to surprise his family. But never was surprise more complete or more joyful. He was able to make the family comfortable, which he immediately did, the mother living for some years longer in the enjoyment of plenty. [Anecdotes for the Family.

LUCK.

Rev. H. W. Beecher says in one of his lectures:—

"I may here as well as anywhere impart the secret of *good* and *bad luck*. There are men, who, supposing Providence to have an implacable spite against them, bemoan in the poverty of a wretched old age the misfortunes of their lives. Luck forever ran against them and for others. One with a good profession, lost his luck in the river, where he idled away his time a fishing when he should have been in the office. Another, with a good trade, perpetually burnt up his luck by his hot temper, which provoked his employers to leave him. Another, with a lucrative business, lost his luck by amazing diligence at every thing but his business. Another, who steadily followed his trade, as steadily followed his bottle. Another, who was honest and constant at his work, erred by perpetual misjudgments;—he lacked discretion. Hundreds lose their luck by endorsing; by sanguine speculations; by trusting fraudulent men; and by dishonest gains. A man never has good luck who has a bad wife. I never knew an early rising, hard-working, prudent man, careful of his earnings, and strictly honest, who complained of bad luck. A good character, good habits and iron industry are impregnable to the assaults of all the ill luck that fools ever dreamed of. But when I see a taterdemalion, creeping out of a grocery late in the forenoon, with his hands stuck into his pockets, the rim of his hat turned up, and the crown knocked in, I know he has had bad luck,—for the worst of all luck is to be a sluggard, a knave, or a tippler."

INCURSION OF LEPIDOPTERA.

On Sunday last, about noon, the shore at Dover was invaded by immense numbers of *lepidoptera*, known as the cabbage or common white butterfly. The wind at the time blowing a gentle air from the south-east, assisted the adventurous passage of the feeble voyagers. It is a remarkable circumstance in proof of the incalculable number of these insects, that the steampackets, the Garland from Ostend, and Dover from Calais, each passed through the swarm on leaving their respective ports, situated at more than fifty miles apart. The flight from the Belgian coast was the most compact, having the appearance of a heavy snow-shower, to which a greater resemblance was given by the continuous fall of the wearied insects into the sea.

HONESTY THE BEST POLICY.

A farmer called on Earl Fitzwilliam to represent that his crop of wheat had been seriously injured in a field adjoining a certain wood, where his hounds had, during the winter, frequently met to hunt. He stated that the young wheat had been so cut up and destroyed, that in some parts he could not hope for any produce.

"Well, my friend," said his lordship, "I am aware that we have frequently met in that field, and that we have done considerable injury; and if you can procure an estimate of the loss you have sustained, I will repay you."

The farmer replied, that, anticipating his lordship's consideration and kindness, he had requested a friend to assist him in estimating the damage, and they thought that as the crop seemed quite destroyed, fifty dollars would not more than repay him. The lord immediately gave him the money. As the harvest, however, approached, the wheat grew, and in those parts of the field that were trampled, the corn was the strongest and most luxuriant.

The farmer went again to his lordship, and being introduced, said, "I am come, my lord, respecting the field of wheat adjoining such a wood."

He instantly recollected the circumstances.

"Well, my friend, did I not allow you sufficient to remunerate you for the loss?"

"Yes, my lord, I have found that I have sustained no loss at all; for where the horses had most cut up the land, the crop is most promising; and I have therefore brought the fifty dollars back again."

"Ah!" exclaimed the venerable earl, "this is what I like, this is what ought to be between man and man."

He then entered into conversation with the farmer, asking him some questions about his family—how many children he had, &c. His lordship then went into another room, and returning, presented the farmer a check for one hundred pounds.

"Take care of this, and when your eldest son is of age, present it to him, and tell the occasion that produced it."

We know not which most to admire, the benevolence or the wisdom displayed by this illustrious man; for while doing a noble act of generosity, he was handing down a lesson of integrity to another generation.

MEXICAN UNWILLINGNESS TO BE SLAUGHTERED.

"As she is too obstinate or unwilling to acknowledge her inferiority, we must pursue her with blow upon blow, and stun her into her senses."

Of whom speaketh the gentleman this? Is it an ox that he is butchering, or a she bear, or a seal that will not be taken, or a hippopotamus that he has brought down and is pounding? On what or whom is this singular and savage process of stunning into her senses to be performed? Gentle reader, it is a nation! a nation of human beings, the humane writer is speaking of! This is simply the process recommended by the editor of the Washington Union to be pursued towards Mexico. Poor creature, we have got her down, but she is so senseless, that she will struggle still, and we must *stun her into her senses.* Obstinate creature, she will not acknowledge her inferiority, and beg pardon for defending her own life, and we must follow her with blow upon blow, and *stun her into her senses.*

If these are the maxims on which this country is to carry on war, we shall beat all the nations that have ever yet lived, in ferocity. If men can, unrebuked, issue such proclamations, and shout on the dogs of war, in a Christian State, and such things be deemed patriotism, we do not so much wonder at Pagan Nero, for wishing that all Rome had but one neck, that he might wring it.

How fearful, how blinding, how hardening, the ambition of conquest, and the passion for war! How transcendently needless and criminal in our case the outbreak and indulgence of this passion! There must be a reckoning, for God is just. [N. Y. Evangelist.

MISERABLE GLORY.

One of our friends asks us why we do not say more about the "glorious achievement" of our army at the capture of Monterey. Alas, we are pained that it becomes necessary to say that our army were there at all. It is true that we had rather our army should conquor than be cut up by the enemy; but we had rather have them all at home, pursuing a peaceful and an honest calling, than where they are, butchering them who never did them harm, and warring upon a miserable, poverty-stricken nation, that are not able to take care of themselves if there is no enemy near them. Glorious achievement forsooth! The whole history of this war will form the darkest page in our country's history. We have captured the city of Monterey, and to do it, one thousand, at least, of our fellow citizens are killed—one thousand American citizens—Republicans—men who are taught to say and believe that "all men are born free and equal," have been butchered, and for what! Why are we at war with Mexico! Is it because she cannot pay us a few paltry dollars which may be due to our government, or to some of our citizens! The life of the meanest citizen that has been taken there, is worth more than the whole sum that is due us. Besides, shall we make her more willing or more *able* to pay us the debt by laying waste her country and sacking her cities by destroying her dwellings and murdering her people! Has Mexico invaded us, or have we invaded her! Is it in defence of our territory that our army is sent to desolate her fields and her villages and make conquest of her territory! Oh no. She can hardly govern herself, and so, forsooth, we send our army to fight and destroy and to trample over her weakness, and then call it a "glorious achievement." And men—rational men—christian men, and disciples and followers of the Prince of Peace, shout long and loud at the victories thus gained over a weak and imbecile nation.

The people ought to rise up in their strength, without regard to age, or sect, or party, and say that this disgraceful war must no longer continue. That the blood of our fathers and husbands and children, must be shed only in national defence, and not for national dishonor. Indeed, if the true principles of peace could take root in every heart, then there would be no blood spilt in wars of any kind, but a correct knowledge of right and wrong, and a holy regard for truth and justice become a rock of fortress for every man and every nation. [Maine Farmer.

WE CAN BE RICH WITHOUT MONEY. The real wants of man are few and easily supplied; hence wealth, in the general meaning of the term, is not necessary to gratify them. We can be rich in a well cultivated mind, it will be of more value to us than rubies, or the most precious jewels. What would be the value of wealth compared with knowledge; or the glitter of gold compared with a well cultivated mind? If we train and improve our faculties and habits, until we can understand and appreciate all that is going on in the world around us, it will be of more value to us than money. We can also be rich, in viewing and enjoying the works of nature, though we possess no wide spread fields or beautiful valleys. The poorest peasant, if his mind be cultivated, may enjoy himself while viewing the works of nature, as well as on whom God has more bountifully bestowed his blessings. We can also be rich in moral worth, in love to our neighbors and the world,—we may feel a kindred throb for all the miseries and sufferings of mankind. Richer still is the man whose dépendence is in his Creator; in prosperity he feels his soul elevated with gratitude and love to that being who has given him all he enjoys; and when the clouds of adversity darkens his path, when his passions are swept away, when his friends forsake him, or death snatches them from his side, he can look above all these and say, "*My best treasure is in heaven.*" We can be rich in the possession of a pure conscience, and if we desire wealth to make us happy, how much happier shall we be if we possess with it, a good conscience; but if our stores are gained by dishonest means, if we worship at the shrine of Mammon until the love of gain has caused us to wring the pittance from the hard hand of *industry*, or snatch the crumb from the lips of *poverty*, how little pleasure can wealth thus obtained yield to its possessors, or compared with that which springs from the thought of having faithfully performed our duty to our fellow beings.

"To what has a man a greater right, than to the entire free enjoyment and direction of his own conscience; and to a full power to act up righully, and in sincerity before God and man? And yet men are not by far so much disturbed and wronged in any other possessions and enjoyments, as in these. What is more common, than to see men assume to themselves that extravagant power, not given to any, to prescribe, to direct, and force the consciences of others, and rob them of their peace and purity, or else of their religious rights and privileges, by depriving them of that society and communion which they claim and desire, but cannot purchase at so dear a rate? All the difficulties and hardships, of every kind and in every degree, which are brought upon persons on the score of religion, come properly under the name of persecution, and are all equally founded in oppression, violence, and injustice."

STORIES FOR CHILDREN.

THE DYING ROBIN.

BY PROFESSOR ALDEN OF WILLIAMS COLLEGE.

"My daughters," said Mrs. Pearson, to Frances and Maria, "I am going to take a walk this afternoon; would you like to go with me?"

"Oh, yes ma'am," answered both the girls, and they ran to get their bonnets, and were ready in a moment.

"Which way are you going, mother!" said Frances.

"Which way would you like to go?"

"I should like to go to the grove, but Maria won't want to go there."

"Sure enough, we shall not see any body if we go there: we shall see nothing but stones and leaves," said Maria.

"As seeing people is no part of our object in walking, I think we will go to the grove," said Mrs. Pearson.

The grove lay a short distance in rear of the house, and extended a half a mile to the base of the mountain. At that point there was a clearing to which a rude road ran through the grove. They entered the grove, and walked along for some time in silence. It was in the month of October. There had been several hard frosts that had withered the leaves which were now fast falling from the trees. As there was not a breath of air stirring, they dropped silently and slowly and in a right line to the earth. Frances was struck with the singular appearance thus presented, and her heart affected by the sombre and changing aspect of every thing around her. She was silent from sympathy with the silence of nature around her.

Maria was silent because she was displeased. She felt no interest in the scene before her. She wished to walk in the street where she could meet her acquaintances, and exchange greetings with them. To her, the sear and falling leaf had no voice nor language.

Perhaps neither felt sorry when she discovered a rent in her shoe which rendered it necessary for her to return home.

Mrs. Pearson and Frances continued their walk. Frances soon heard a rustling in the dry leaves beside the road and it startled her at first.

"What is that!" said she, pointing to the cause of her alarm. Without waiting for an answer she was proceeding to see what it was that was moving the leaves, when Mrs. Pearson said, "Don't go too near: it may be a snake."

"If it is a snake it has feathers" said Frances, as she saw the fluttering of a bird. "It is a robin," said she, and seeing that he did not fly away as she came near him she stooped down and took him up in her hand. "He is all bloody, and do see, his wing is broken: see here mother."

She almost cried as she held up the poor wounded bird to her mothers' view: "don't flutter so, poor little fellow; you only hurt yourself; I won't hurt you."

"You had better hold him so that he can't flutter. He don't understand your language. Sure enough his wing is broken: poor bird."

"How do you suppose it became broken?"

"It is most likely that he was shot by some person."

"Yes mother, he has been shot, for here is a wound in his neck just about as large as a small shot would make. The shot is in it yet,—there you can feel it there."

Mrs. Pearson attempted to place her finger very gently on the place, but the bird struggled and screamed as if in great agony. The cry went to Frances' heart, and made her weep freely.

"Can't we do any thing for the poor creature!" said she.

"I don't think we can. I don't think he can live long. He must have lost a good deal of blood."

"I do believe the poor thing is dying now: see him pant."

The poor bird was indeed near his end. He had received his wound from a polished and genteel sportsman in the morning, and had languished in agony all day, and was now exhausted. He uttered a faint cry, made a feeble struggle, gasped a few times, and was still.

"Mother is he dead?"

"Yes, his sufferings are over."

They walk on in silence till they came to the clearing which commanded a view of the valley. Frances still held the robin in her hand. They sat down and surveyed the beautiful scene before them—the green meadows and gorgeous hill-side, and the neat and quiet village. It seemed as if nothing but peace and kindness could find a home amid such lovely scenes.

"Mother," said Frances, with her eyes still filled with tears, "how can men and boys be so cruel as to kill the dear little birds?"

"I do not know. I cannot conceive how the wanton infliction of pain, and the destruction of innocent life can afford pleasure to any one. I never could conceive why such cruelty should be called sporting."

"I was in the store yesterday, and Mr. Campbell came in, and told Mr. Green that he was going a sporting, did he mean that he was going to shoot birds?"

"I presume he did."

"I thought Mr. Campbell was a kind-hearted man."

"He is so."

"How can he kill the poor birds then."

"I do not know. It is something which I could never understand. I cannot understand how a man of feeling can take pleasure in inflicting pain. That would seem to belong to the Evil One alone."

"Isn't it wicked to kill the birds when they don't do any harm!"

"To take the life of an innocent creature in mere wantonness, must be wrong. There can be no excuse for it."

"Did folks use to be so cruel when you were young?!"

"There were not so many idle persons about as there are now, and there was in consequence less gunning going on. But there was some. I remember when I was a little girl, about your age, and lived at home at my father's, there was a bird, a brown thrush, or thresher he was called, I believe, who used to come every night, just before sunset, and perch himself on the top of a high tree that stood in the grove just back of the house, and sing for an hour or more. I think I never heard a bird sing so sweetly, or utter so many different notes. We used to call his music the brown thresher's evening song. Oftentimes the whole family would sit and listen to it. I used to go and sit down on the door stone, and hear him every evening.

One evening, just after he had begun his song, and he seemed determined to tune his pipes louder and sweeter than ever before, as I sat looking at him listening, I heard the report of a gun in a grove, and saw my bird fall from the top of the tree. Pretty soon a gentleman came out of the grove with the poor bird in his hand, and as he came near me he tossed him toward me saying, "There, I will give you a bird."

"Did you take it."

"No, I rose, and went into the house so that he should'nt see me cry. After he was gone, I went and picked up the poor bird and buried him the next day in the garden. The gentleman who shot him was called a very kind man, and was, I believe a good man. He used often to talk to the children in the Sabbath School, but it never did me any good to hear him talk after that." [New York Observer.

EDUCATION. It is stated that in the United States one child in every four goes to school—in France one in twenty—in Poland one in seventy-eight—in Russia one in three hundred and sixty-seven, that one being a noble. In Prussia, every child is educated to some extent, though they are instructed in a variety of errors in addition to the use of letters.

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HAVING received our Fall supply of NEW GOODS, we would invite our customers and the public to call and examine our assortment, which is larger and better than at any previous season, and which will be sold at very low prices, and we pledge ourselves to always sell any article in our line as low as it can be found in the city.
DRESS SILKS.
We have a beautiful assortment of RICH COLORED SILKS for Dresses, of the newest patterns and styles.
BLACK SILKS, for Dresses and Mantillas, of the best color and finish.
BLUE BLACK SILKS that are warranted not to spot
CASHMERES,
MOUSSELINE DE LAINES, ALPACCAS,
PLAIDS,
And every other kind of Dress Goods.
LONG AND SQUARE SHAWLS.
In our Shawl Room will be found every variety of Long and Square Shawls, new patterns.
THIBET CLOTHS
OF EVERY DESIRABLE COLOR.
These Goods are from the best manufacturers, and warranted equal to any others in the city, as it regards fabric and color, being imported expressly for us.
EMBOSSED
PIANO AND CENTRE TABLE COVERS.
LINEN GOODS.
Our usual full supply of every kind of Linen Goods wanted for family use.
CLOAK GOODS,
Of all the new styles, particularly PLAIDS, in great variety.
MOURNING GOODS.
Black and Blue Black Silks, Bombazines, Alpaccas, M. de Laines, Crapes, Veils, and all other articles for Mourning.
HOUSEKEEPING GOODS.
Blankets, Quilts, Linen Damasks, Cottons, Flannels.
EMBROIDERIES AND LACES.
In this department we have a choice selection of new and beautiful Embroideries and Laces, of the latest patterns.
We have spared no pains to have our stock as complete as possible, and are now ready to offer it at such exceedingly low prices that we feel sure that those who buy of us will be satisfied that our goods are cheap.
"ONE PRICE ONLY."
DANIELL & CO.,
201 WASHINGTON STREET.
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SPLENDID EXHIBITION
OF CLOTHS, CASSIMERES, VESTINGS, AND GOOD READY MADE CLOTHING, AT
QUINCY HALL CLOTHING STORE
OVER FANEUIL HALL MARKET.
THE greatest display of READY MADE CLOTHING ever offered in this city, at WHOLESALE or RETAIL.
ONE PRICE,
and this guaranteed to be the lowest that similar articles can be obtained for.
DEALERS IN CLOTHING, and TRADERS FROM THE SOUTH and WEST, are invited to examine this Stock before making their purchases.
A large lot of THIN CLOTHING will be closed off at REDUCED PRICES.
CITY TRADE.
We guarantee them as good and fashionable GARMENTS as can be obtained in Boston, at much less prices than is usually paid—style, fit and workmanship not to be excelled. Made from the most fashionable fabrics. Any description of Clothing made to order, at short notice, and *low prices.*
Just received of an Insolvent Debtor, one of the best retail Stocks in the city, which will be sold at 25 per cent discount from the cost to manufacture.
Also—One ditto at 40 per cent dis.
J. SIMMONS & CO.
jy4 is6m Over Quincy Market, Boston.

KENDALL P. SAUNDERS,
No. 432 WASHINGTON STREET....BOSTON,
(DIRECTLY OPPOSITE ELIOT STREET.)
VARIETY
AND
Wooden Ware Establishment,
AND MANUFACTURER OF
REFRIGERATORS,
OF A SUPERIOR QUALITY,
And warrants them equal, if not superior to any made in the State, and are stuffed with Pulverized Charcoal.
WISLOW CARRIAGES, CRADLES, BASKETS AND CHAIRS.
—ALSO, A GENERAL ASSORTMENT OF—
Wooden, Tin, Japaned, and Britannia Ware, with every article for furnishing families commencing Housekeeping, and others in want, at as reasonable prices as any store in the city, or country, with a general assortment of Fancy Baskets and other Goods.
☞ All Goods warranted and sent to any part of the city free of expense. 1tis12os o10

BOARDING SCHOOL AT CONCORD, MASS. The academic year in the subscriber's School is divided into three terms of fifteen weeks each, commencing on the first Mondays of January, May and September. The School is a private Academy, limited in number, and receives the undivided attention of its teachers. Every effort is made to render the School and family *pleasant* and *profitable* to the pupils;—the course of instruction embraces the branches of a thorough English and classical education.
Terms $3,00 per week, including instruction, board, washing, &c.
Reference is permitted to the following gentlemen in Boston:—Samuel Greele, F. O. Watts, Francis Fisher, W. W. Clapp, Joseph Breck, George Howe, J. L. L. F. Warren, Levi Parker, Wm. J. Adams, Wm. D. Swan and David Reed; Drs. A. Ball, John Homans, J. V. C. Smith, and Rev. F. D. Huntington; Dr. Edward Jarvis of Dorchester, and Hon. Samuel Hoar and Joseph Barrett Esq. of Concord.
CHARLES W. GOODNOW.
Concord, Mass., Jan. 15, 1845. ostf j24

CHURCH ORGANS. Societies or Committees about purchasing Organs are invited to call at our Manufactory, on Causeway, opposite Nashua st., Boston, where they will find new and second hand Organ constantly on hand.
Our arrangements are so complete that we can finish or build instruments of any size at the shortest notice, and warrant them equal to the *best* which can be produced in this country, and on as reasonable terms.
We would refer to the large Organ lately built by us in the Rev. Dr. Beecher's Church, Salem street.
Professional reference of the first authority.
f28 ostf SIMMONS & McINTIRE.

YOUNG LANGDON'S GAME. This day published and for sale by *JAMES MUNROE & CO.*, the Game of English Blood Royal, by Wm. Chauncey Langdon; comprising 79 cards in a neat case lettered, also nearly ready, the Game of American Story and Glory by same author.
Oct10 No. 134 Washington, opposite School st.

THE UNITARIAN, No. 5. The Unitarian and Foreign Religious Miscellany, devoted to the explanation and defence of the principles of Unitarian Christianity. Edited by Rev Geo. E. Ellis.
—CONTENTS—
The Education Question;
Thoughts on the Doctrine of Original Sin;
Review of Wilson's Unitarianism;
Manchester College;
Designed Effect of Christianity;
Selections;
Bigotry cured;
Poetry—The Good Samaritan.
Published Monthly, at one dollar a year, by JAMES MUNROE & CO., 134 Washington, opposite School street. 3t o3

PROSPECTUS
OF A RELIGIOUS JOURNAL, ENTITLED
THE WESTERN EVANGELIST,
DEVOTED to the cause of Christianity in its most liberal, comprehensive, and rational form. Published at Buffalo, N. Y., and conducted by
REV. L. S. EVERETT.
TERMS.—The Terms of the Western Evangelist will be, invariably, Two Dollars a year, in advance; to which twenty-five cents will be added for every three months delay. s8

WANTED, to supply files, a few copies of the Christian Register of June 6th. Subscribers who have no further use for that number will do the publisher a favor by sending it, by mail, or otherwise, addressed to "Christian Register, Boston." jy11

FLINT'S GEOGRAPHY. The History and Geography of the Mississippi Valley; to which is appended a Condensed Physical Geography of the Atlantic United States, and the whole American Continent; second edition; by Timothy Flint, author of "Recollections of the last Ten Years in the Mississippi Valley." For sale at the office of the Christian Register, 14 Water street. ap11

BATES' PATENT
Sliding Top Chamber Shower Bath.
THE subscriber respectfully informs the public that he continues to manufacture and has on hand a large assortment of the above celebrated CHAMBER SHOWER BATHS; he will finish them to suit the taste of the purchaser. From numerous recommendations, the following are selected:
[From Dr John C. Warren, Hersey Professor of Anatomy and Surgery in Harvard University.]
At the request of Mr Bates, I have examined his Chamber Shower Bath. It appears to me to be the most convenient portable shower bath I am acquainted with, for it is light, neat, and worked with very little trouble. This is an improvement which I am very glad to see, because I consider the external application of cold water to be a practice highly useful, and even important to most individuals.
The daily washing of the body serves to remove the cuticle which is constantly forming on the surface of the skin, and thus purifies it, and leaves its pores open for the discharge of those fluids which the preservation of health requires. Another great advantage is, that the sudden application of cold water in this mode to the suface of the body produces a bracing effect on the internal organs, particularly those of digestion.
The introduction of these baths into public hotels would be, in my humble opinion, one of the greatest additions to the comfort of travellers, and their general use in private families would add much to the health of our whole population. JOHN C. WARREN.
Boston, April 2, 1845.
[From Dr. Geo. Hayward, Professor of the principles of Clinical Surgery in Harvard University.
Sir,—Having seen in operation, and examined the Chamber Shower Bath of Mr Bates, I take great pleasure in expressing my approbation of it. Frequent bathing is so necessary to health and comfort, that I am glad an apparatus has been constructed by which a person can take a shower bath in his own chamber with very little inconvenience. The bath of Mr Bates I think well adapted to the end proposed, and hope it will come into extensive use. GEO. HAYWARD.
Boston, April 7, 1845.
[From Dr. J. W. F. Lane.]
Boston, March 1, 1845.
The functions of the digestive apparatus and of the skin are so intimately connected, that the disturbance of the former frequently results solely from impediments to the due discharge of the duties of the latter. From inattention to cleanliness of the whole surface of the body, and from a want of more frequent general ablution, the minute pores of the skin become blocked up, so that the proper evaporation can no longer take place. To obviate these difficulties, and the diseases originating from them, no measure is perhaps so well adapted as the shower bath, properly regulated.
The patent Bath of Mr Bates, manufactured by L. V. Badger, is an article not only well adapted to all the cleanly purposes of the body, but so combines neatness and elegance as to be an ornament to any chamber.—The day cannot be far distant, when it will be deemed as essential to furnish the dressing room with one of these, as it formerly was with the wash-basin, and the advantages to the health resulting from the change, will soon make themselves apparent.
J. W. F. LANE, M. D.
[From the Hon Harrison Gray Otis, Boston.]
Mr. L. V. Badger: Sir,—In reply to your note, I am quite ready to say, that I have used your Vapor Lamp, in connection with a chair and curtain, which was originally furnished with a spirit-burner, and that I prefer yours altogether, as it may be placed at a distance from the other apparatus with perfect safety.
I am respectfully yours, &c.
H. G. OTIS.
[From H. G. O. Colby, Judge C. C. P., New Bedford.]
Mr L. V. Badger: Sir,—I have used one of your Patent Shower Baths for nearly a year, and take much pleasure in recommending it to the public. After I had given it a fair trial, I was so impressed with its usefulness, that I took special pains to speak of it to persons of my acquaintance, many of whom have purchased the article, and recommend it in the highest terms. My family would be willing to part with many articles, which are commonly considered of prime necessity, rather than relinquish their shower bath. If every householder could be induced to purchase one, we should hear less of those terrible pulmonary complaints, which are the scourge of New England.
The following gentlemen have the Bath in use in their families:
Hon Peleg Sprague, Judge U. S. Court.
Hon Lemuel Shaw, Chief Justice S. J. Court.
Hon Robert C. Winthrop, Member of Congress.
Hon John Quincy Adams, do do.
Hon Josiah Quincy, Jr., Mayor of Boston.
Rev Francis Parkman, Boston.
Professor Felton, Harvard College.
Dr John C. Warren, Boston.
Dr Winslow Lewis, Jr. do.
Dr John Homans, do.
Dr J. W. F. Lane, do.
Professor Greenleaf, Harvard College.
Charles Sumner, Esq., Boston.
Dr Wigglesworth, do.
Dr G. H. Lodge, do.
Rev John Pierpont, do.
Rev Samuel Barrett, do.
Lucius M. Sargent, Roxbury.
Also, Badger's Vapor Apparatus, to be used with or without the Shower Bath; Bathing Tubs and Pans; Roman Hip or Sitz Baths; Leg, Head, Feet, Arm and Elbow Bathing Vessels; Foot Tubs and Pneumatic Baths; Hair Mittens and Rubbers; Bathing Caps, &c. &c. L. V. BADGER, 49 Congress st.
ag29 3m

THE SINGER'S FIRST AND SECOND BOOK. Just published and for sale by W. J. REYNOLDS & CO., 20 Cornhill, The Singer's First and Second Books, by J. & H. BIRD.
In preparing these books two objects have been steadily kept in view. First, that the music should at the commencement be so easy that it could be understood and read by children, and those who had never learned, and that it should gradually become more difficult until the scholar at length would be able to read music at sight; and second, that there should be no words of a light or frivolous character. It is believed that those who have been to schools and learned tunes by rote, may, by the help of these books, learn to read music without the aid of a teacher.
Teachers of common schools who have learned to sing, can, from these books, teach their scholars to read music and not to sing tunes by rote.
They should be used in all Juvenile and Grammar Schools, and in adult classes wherever a portion of the scholars have never before learned to sing.
In schools where they are not used as a class book, they are recommended to those who have not learned as by their help they will more easily understand other books.
☞ Teachers of Music and of Common Schools and members of School Committees who wish to introduce Music into their Schools, will be furnished with copies of each book, free of cost. 4tis s19

SUMNER'S ORATION. This day published—The Scholar, The Jurist, The Artist, The Philanthropist. An Address before the Phi Beta Kappa Society of Harvard University at their Anniversary, August 27, 1846, by Charles Sumner. Price 25 cents, 8vo, pp 72.
For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. 3t s26

GREENWOOD'S CHAPEL LITURGY. A Liturgy for the use of the Church at King's Chapel in Boston, collected principally from the book of Common Prayer. Fifth edition, with Family Prayers and Services, and other additions, by F. W. P. Greenwood, D.D. A full supply in gilt and plain bindings.
Published and for sale by JAMES MUNROE & CO. 134 Washington, opposite School street. s26

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JAMES MUNROE & CO., 134 Washington, opposite School street. s12

TRACTS OF THE A. U. A.—Nos 229 and 230. A Brief Statement of Reasons for Declining to receive the Doctrine of the Trinity, by Rev John Cordner. Being Tract of the A. U. A. for August. Price 4 cents.
The Voices of the Dead, by Rev Orville Dewey, D. D. Tract of the A. U. A. for Sept. Price 3 cents.
For sale at the Depository of the A. U. A., 118 Washington street, by WM. CROSBY & H. P. NICHOLS.
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GREENWOOD'S HYMNS—2d-hand copies.—Just received, 50 copies of Greenwood's Hymns, which will be sold low if applied for so